

R. Richardson

M O R A L
INSTRUCTIONS
FROM A
Father to his Son;
OR, AN
E A S Y M E T H O D
OF
Forming a Young MAN
TO THE
PRACTICE of VIRTUE.

Translated from the FRENCH
OF
MONSIEUR S. DU FOUR,
BY K
C. WISEMAN, Gent. N.P.S.

Nihil dulcius amico monitore. SEN.

L O N D O N:
Printed for the Author, and sold by W. OWEN
near TEMPLE-BAR. 1760.



TO
The HONOURABLE
Sir *W^m. Wiseman*, Bart.

THIS BOOK
OF
Moral Instructions,

Is most humbly Inscribed,

BY

His most obedient, bumble,

And devoted Servant,

CHARLES WISEMAN.

O T

ГИДАЯ СОЯВЛЯЕТСЯ
Но Г

СИМВОЛЫ МИРОВЫЕ

THIS BOOK

TO

СВОЕВРЕМЕННОЕ

ЛЮБОВЬ К СВОЕЙ РОДИНЕ

УД

СВОЕВРЕМЕННОЕ СЪМЕШЕНИЕ

ЛЮБОВЬ К СВОЕЙ РОДИНЕ

УД

СВОЕВРЕМЕННОЕ СЪМЕШЕНИЕ

EXTRACT
FROM THE
Essay on TRANSLATION;
BY THE
Earl of ROSCOMMON.

TAKE pains the *genuine* meaning to explore,
There *sweat*, and *strain*, there tug the lab'ring
oar:
Search ev'ry *comment* that your care can find,
Some here, some there, may hit the Author's
mind:
When things appear *unnatural* or *hard*,
Consult your *author*, with *himself* compar'd;
Such secrets are not easily found out,
But once discover'd, leave no room to doubt;
Yet if one shadow of a *scruple* stay,
Sure the most *beaten* is the *safest* way.
For while in *thought* you find the *least* debate,
You may *confound*, but *never* can *translate*.

Your *stile* will this through all disguises show ;
 For none *explain* more clearly than they *know*.
 He only proves he *understands* the text,
 Whose *exposition* leaves it *unperplex'd*.
 They who too formally on *names* insist,
 Rather create than *dissipate* the *mist*.
 And grow *unjust* by being *over nice*,
 For *superstitious virtue* turns to *vice*.
 Words in one language elegantly us'd
 Will hardly in another be *excus'd* ;
 The *genuine* sense *intelligibly* told,
 Shews a *translator* both *discreet* and *bold*.
 'Tis true, *composing* is the *nobler* part,
 But good *translation* is no *easy* art :
 For though *materials* have long since been found,
 Yet both your *fancy* and your *hands* are *bound* :
 And by *improving* what was *writ before*,
Invention labours *less*, but *judgment* *more*.



THE
Translator's Epistle
TO THE
READER.

IT was by mere accident that the original of this little book fell into my hands; which, upon perusal, I found to contain several good *Precepts* collected from scripture; together with sundry choice *Maxims*, deduced from the best rules of morality; which *precepts* and *maxims* convey to us the fundamental principles of virtue in a most amiable light: The property of them being to teach us *piety* without *superstition*, *humility* without *meanness*, and *prudence* without *artifice*; to inculcate *temperance* without *austerity*, *justice* without *partiality*, and *charity* without *ostentation*: In short, they

they shew us the way to become in all respects good *christians*, worthy *citizens*, and *honest* men.

This being the main scope and design of the *French* book in my possession, I thought I could not do a more acceptable piece of service to the more solid and thinking part of my countrymen, than to translate it into *English*; that they might see in their own language, the laudable and pious design of the author; and at the same time, every parent have it in his power to make a present of the same instructions to his child.

The stile of it, although easy and familiar, abounds with great variety of smart turns of expression, and beautiful metaphors, peculiar to the vivacity of the *French* nation, and which I have endeavour'd as much as possible to preserve in the *English*.

And although in the *French*, there seem to be some redundancies, yet one may easily perceive the author's intention by that, was to express himself with greater light and perspicuity, in order to engage the attention, and make a deeper impression upon the mind.

So that in this view it appears, that what the *English* are apt to deem superfluous, the *French* seem to consider as absolutely necessary, in order to introduce some trope or figure in speech, for the more elegant display of their sentiments.

If it be asked, why the whole of this book was not translated just as it stands in the original? I answer, that nothing of it has been omitted but these two particulars, first, the author's epistle to Mons. *Chardin*, which appear'd to be stuff'd with so many extravagant, I had almost said fulsom, praises, to that gentleman, as could not but greatly offend the delicacy of an *English* ear: Secondly, Mr. *Charpentier*'s letter to the author, containing his private sentiments of the book, neither of which have any manner of relation to the subject; for this last gentleman seems to be a controller or supervisor, particularly appointed by authority of the lord chancellor, to superintend and examine all works that enter the press; and to grant *privilege* where it is allowable, as is usual abroad, that nothing may be printed or published, contrary to the established principles of *religion*, or *policy* of the state; and who perhaps, having

x. *The Translator's Epistle*

ing a great opinion of the author's merit from his performance, was pleased to approve his book in a particular manner; but then he does it more like a critic, and with the liberty of a friend, than with the dignity and authority of the person whose post he fills; which insinuates a personal attachment to the author, and consequently a desire of favouring his interest: But nothing of all this, as I have said, has any thing at all to do with the book, otherwise than recommending it to the world wih the greater eclat; but as I really think it has intrinsical worth of itself, and is so well wrote, as to stand in need of no such recommendation; therefore I have passed over the above-mentioned epistle and letter, as wholly superfluous and unworthy my notice.

With regard to the *maxims*, the *translator*, in giving them the sense and turn of the original, had need of all the judgment of an *author*, since the nature of them is so circumscribed, that however laudable a literal translation may be in other respects, it would here quite efface the beauty and elegance of the expression as it stands in the *French*; for a *maxim* should consist of brevity and elegance; or in

in other words, should be full of strong and masculine sense, deliver'd in a clear, smooth and easy manner, and every sentiment it contains be as concise as true.

But the great difficulty of doing this in a translation depends chiefly on a just observance of the rectitude and propriety of the *antithesis*, as it ought to stand in both languages, and a due regard to the idioms of each, especially to that tongue in which the whole subject must now make its appearance. How well I have acquitted myself in these respects, without deviating from the true and genuine sense of the original, or how free from *gallicisms* the whole may be, I will not presume to say; nor will it much avail if the translation itself does not answer for me; therefore, I shall leave it to the censure of the candid reader, and am

His most obedient bumble servant,

C. WISEMAN.

Amphibolite facies (see p. 21)

C. M. BROWN



T H E P R E F A C E.

*I*T is not from any motive of vanity, that I have undertaken this work, and would make it public: My extreme tenderness for an only Son, parting from a fond Parent, to hazard his life by travel, in a remote country full of danger, is what induced me to do it for his particular use.

And as this was my only design, I had certainly stopp'd here, if sundry in-

timate friends, who got sight of the copy, had not prevailed on me to make it public, by solicitations too powerful to resist: Friends, from whom I could hide nothing; who from a partial attachment to my interest, seem'd rather to have consulted my reputation, than their own judgment, in the perusal of it: Thus, not being able to refuse their request without great incivility, nor of granting it without the endless trouble of making as many copies as I had friends to oblige, and of trusting to the care of common hackney scribblers; who, by the continual blunders they make, too evidently shew how little they are to be depended on; I was at last obliged to surrender it up to the press.

It is true, that by submitting my judgment to that of my friends, who were

were gentlemen of singular merit and learning, I had little occasion to be displeased at my performance, after the great encouragement they were so kind to give me, if I were not apprehensive their partial indulgence might possibly carry them beyond their own cooler reflection, and render their sincerity suspected: Be that as it will, thus much they assured me, that these Moral Instructions would be neither unuseful nor disagreeable to those who should peruse them with care and attention. I don't know whether they have flattered me in this respect, but this I very well know, that if my Son profits by them, I shall gain all that I proposed, by this undertaking.

This is my ultimate view, it is him only, or rather it is myself, whom I have all along considered, since by teaching him what he ought to do, in order

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to acquit himself worthily in his station, through the different duties of life, I have by that means faithfully discharged the obligation I stand in to him both as a parent and a friend.

In communicating these precepts to my Son, I had nothing so much at heart as the satisfying my conscience, and doing my duty by shewing him his; and I think I have pointed out to him the means, by which, with the character of a good christian, he may acquire those of a worthy citizen and an honest man. I have considered him as a living talent which it hath pleased God to give me, and think I ought not to neglect or spare any pains to improve him.

The Mahometans are said to have this tradition among them, that " All the figures ever made, whether in sculpture

" sculpture or painting, will appear
" in judgment at the last day, against
" those who made them, who will cer-
" tainly be accused before God for hav-
" ing attempted to form a body with-
" out reason or understanding."

From this chimerical notion, I may however learn this serious lesson, that it is not enough that I have contributed my part in giving my Son the former of these, if I do not use my endeavours to join the latter; and that to the animal life he owes to me, it were but just I should add the rational one I owe to him, by doing all in my power to adorn his mind with noble and virtuous sentiments.

And herein I have not contented myself with barely pointing out to him the means of acquiring these qualifi-

cations that are so indispensably necessary to himself, but I have also taken care to add those which require a genteel and becoming address in his personal deportment, by which he may render himself agreeable to others.

In short, without considering my fortune as absolutely necessary to his education, I have herein adhered to my duty and inclination, with this firm opinion, that virtue ought always to be the first and choicest of that wealth I ought to leave him; for I differ very much from the majority of parents, who generally imagine they have done all their duty by leaving their children an ample fortune, labouring only to enrich them with superfluities, without once thinking of making them either wise or virtuous; or even perceiving that what the world falsely calls good, is no more than a mere

mere shadow, unless accompanied with merit by the person who possesses it: It is this personal merit that I have chiefly regarded; without which, the ten thousand pounds that most people are so anxious in the pursuit of, and esteem as so many accomplishments, can never appear to me other than as false ornaments, which, while they attract regard, draw down contempt on the possessor if a suitable education be wanting to form a mind fit to make a good use of them; without which, all the care that is taken to leave an heir what is called a handsome fortune, seems to me so much pains entirely lost, serving but to furnish him with the means of hurting himself, and is as it were putting into his hand a rich sword, which he knows not how to make use of, unless it be to his own hurt, and then it were happy for him if his body only

only suffered, and his precious soul be exempt from the just chastisement due to the irregularity of his conduct.

This is what I thought my Son ought chiefly to consider, whatever fortune might be his lot; and as I had reason to hope, from the peculiar turn of his disposition, that he would readily avail himself of these instructions: So I pray God to inspire him with sentiments suitable to so laudable an inclination, and to favour him with the means of facilitating his improvement by my labours; and if that which I only designed for him, should ever extend to the benefit of others, I shall think my pains rewarded with a success much beyond my expectations, which might naturally enough follow, if those who read this little tract will but charitably make some allowance for the inaccuracies

cies of expression, by regarding rather the subject matter it contains.

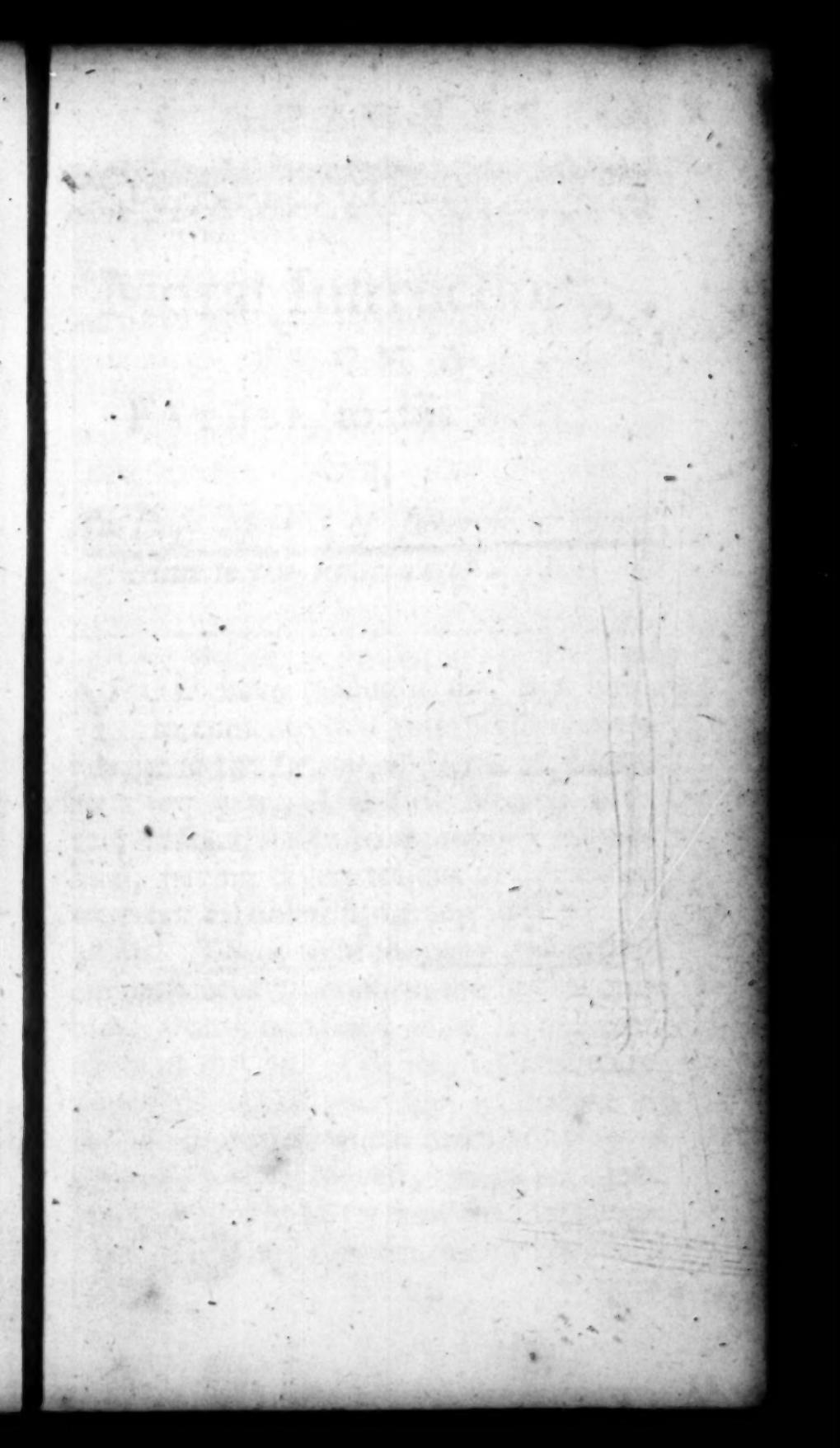
I know it has been asserted by the celebrated Lactantius, that in public discourses “Truth pleases best when most ornamented;” but this maxim holds good only with regard to orators and declaimers, whose haranges cannot be too elegant and pompous; but with respect to others, truth is always best plain; it is then much more agreeable, of much greater force, it penetrates deeper into the mind, and is abundantly more persuasive, insomuch, that if I had the gift of the greatest eloquence, I should yet be exceedingly cautious of using it on this occasion, where nothing more is required than a little wholesome instruction from a Father to his Son, which ought to be delivered in a kind, fami-

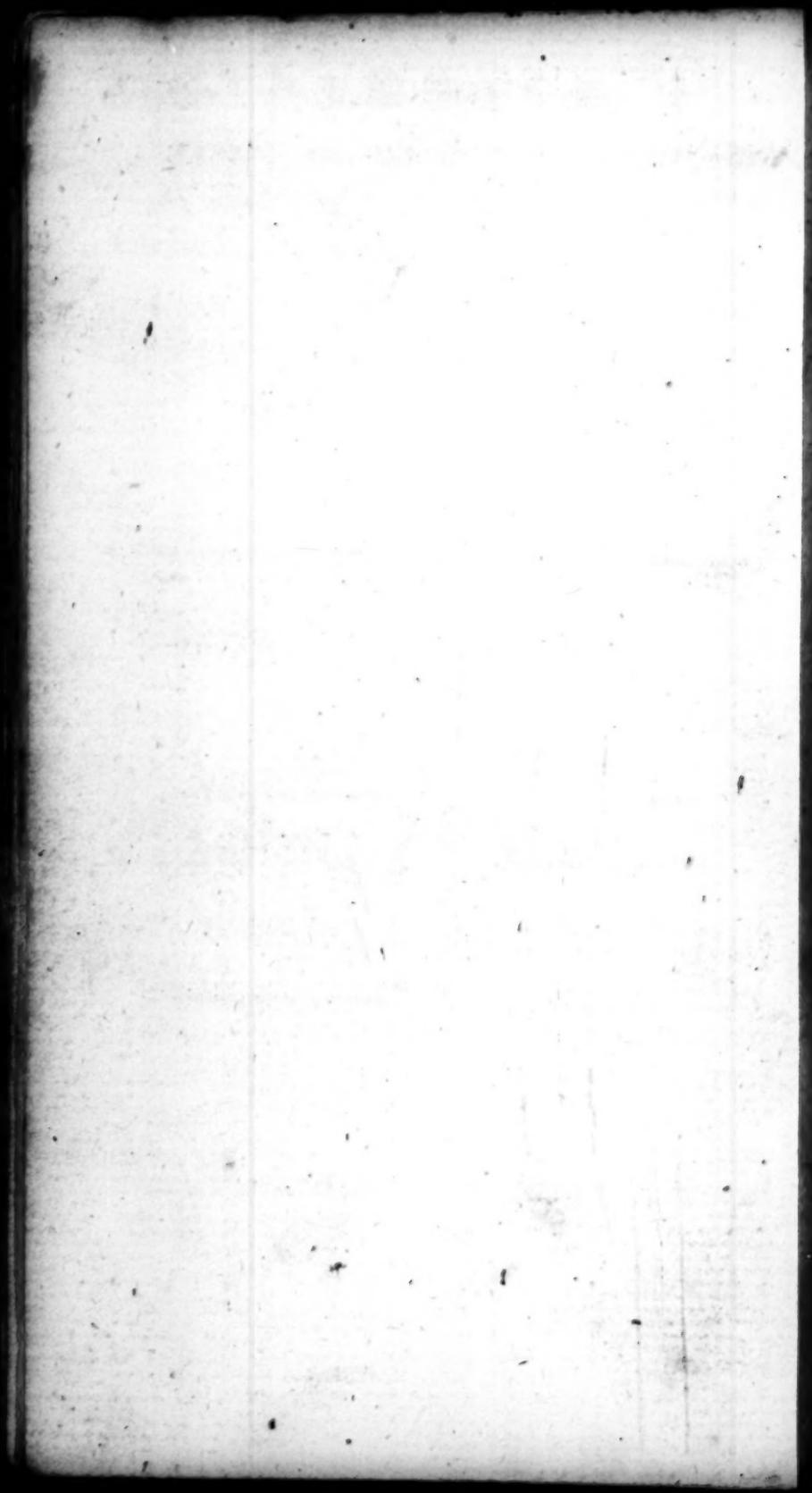
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familiar, and affectionate manner, as the most likely method of making a suitable impression upon youth, and which is the wain end and design of the following sheets.

Instruct. }
morales }
 { d'un Pere
 { a son Fils.

Moral





Moral Instructions,

Moral Instructions,

FROM A FATHER to his SON;

OR,

*An Easy Method of forming a young
Man to the Practice of Virtue.*

YOU have besought me, my Son, to consent, that you might make a voyage to the *Levant*, and settle at *Aleppo*, for a few years. I at first listened with very little attention to a proposal of this kind, having divers reasons to think you were not capable of forming such a resolution. There were so many concurring circumstances to confirm me in this opinion, that I imagined it to be only the effect of that ardent desire, so common to young people of your age, for roving in strange countries, which had induced you to make such a request; or rather, that you did it only to try how far my paternal affection and concern, which I have al-

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ways

ways had for you, would extend. However that be, it may be proper you should know how I have acted in this affair, that you may be entirely satisfied with my behaviour towards you. You may remember that, in order to dissuade you from such an attempt, I was not content barely to remind you of the sweets of life, the many fond indulgences, and the uninterrupted series of tranquillity you enjoyed at home with me; but also represented to you at the same time the numberless toils and fatigues which you must necessarily be exposed to in your journey, instead of that peace and serenity which has hitherto attended you. Neither have I been sparing of the most weighty reasons to shew why you ought not to leave a tender and indulgent Parent, to moan your absence under a thousand apprehensions for your safety. At last, finding all this insufficient to *change*, I endeavour'd to *shake* your resolution, by setting forth the perils of the voyage, the dangers of shipwreck, of being taken by rovers, sickness, and an infinite number of inconveniences that inevitably attend so long a voyage; insinuating, at the same time, that for a young man brought up with so much care and delicacy as you have been, to hazard your self

self so unnecessarily, was an argument of great imprudence: Yet all these premonitions have not had weight enough to dissuade you from your first and fix'd determination of going abroad; so that, at last, I have suffered myself to be prevail'd on by your intreaties, to give my consent; to which nothing has more effectually contributed, than the assurance you have given me, that the passionate desire of becoming more worthy the particular care I have taken in your education, had inspir'd you with the desire of travelling; and that you were willing, by your own industry, to partake of the pains I have been at in raising your fortune. These assurances, which you have so often repeated before several neighbours, whom I was willing to have present as witnesses of my conduct towards you in so interesting an affair, made me lay aside that absolute power and authority which the quality of Father intitles me to, of subjecting your will to mine; and that for three reasons, which I am willing to give you, because I flatter myself that when you hear them, they will inspire you with a grateful remembrance of me.

The first is, that altho' most parents are apt to set little or no bounds to

the obedience they expect from their children, assuming their right of government over them from divine authority, yet I have never availed myself of this right in its utmost rigour; but, on the contrary, have given you numberless instances of my indulgence; and you must certainly remember, that whenever your conduct has induced me to correct you, on the most just occasion wherein I had a right to shew my resentment, I have always divided it between the sharpness that your irregularities deserved, and the tenderness which ought to inspire me as your Father. How often have I dispensed with your obligations, and allowed you even more than you had a right to expect from me? according to these words of St. Paul, "*Children obey your Parents in the Lord, &c.*" I also carried myself towards you according to the following advice, "*Fathers provoke not your Children to wrath, &c.*"

The second reason which induced me not absolutely to oppose your intention of travelling was, to avoid the reproach you might one day make, that my refusal was an obstacle to your fortune.

And the last reason was, that you might not make use of my refusal, as a pre-

tence to justify any irregularity in your future conduct.

You see, my Son, to what you owe the facility with which I have granted your request, altho' I could have wished (to oblige me) you had chang'd your design: But since you cannot be of my way of thinking, and you still persist in your resolution; after praying to God to favour you with the choicest of his mercies, and to multiply his blessings towards you, for the good of your soul, your person, and affairs in life; I think it indispensably necessary, both from inclination and duty, to give you some particular instructions, before your departure, that may serve as a rule for your manners and conduct in the world, and which will be as so many incontestable proofs of my real love towards you, as well as an inexhaustible fund of true happiness, with regard both to a spiritual and civil life, provided you strictly adhere to them, as I hereby earnestly exhort and command you to do; at least I hope they will be so many irreproachable witnesses of the great application and care I have been at, in discharging my duty to you, if unhappily you should ever be found wanting in yours.

When I tell you, my Son, that the in-

structions I am willing to give you, are the effects of my inclination and duty, I may not perhaps in that respect have ranged things in the exactest order: I should rather have said my motives arose from duty and inclination, and so have made duty precede inclination, since the former is the effect of reason, and the latter no other than natural impulse, which is often blinded by the tender impressions which the ties of blood inspire.

But in this case I submit to the common weakness of parents, and am willing to confess to you, in order that you may be persuaded of my affection for you, that I have been rather too condescending than austere in the following discourse.

It is not without some meaning, my Son, that in wishing you the blessings of God, I have directed them to your *soul*, your *person*, and your *affairs*. The first in order of these words, is one of the duties with which I begin my instructions to you, and from the practice of which you ought never to swerve.

I shall here divide them into three distinct obligations, *viz.* into *spiritual*, *personal*, and *civil*; by the first I will endeavour to shew what you owe to God; secondly, what you owe to yourself; and thirdly,

thirdly, what you owe to your neighbour: And if I were to extend this subject as far as it would admit, according to the dignity and importance of it, instead of a few pages, I might attempt as many volumes; which being both beyond my design, and above my abilities, I shall therefore content myself with conversing with you in as brief a manner as possible; and may God Almighty by his holy Spirit inspire me with strong and nervous sentiments, suitable to the greatness of this undertaking, and grant you an inclination to put the same in practice, for his glory, my comfort, and your eternal salvation.

I begin these instructions with the same words which are almost at the beginning of Solomon's book of *Proverbs*, " *My Son, bear the instruction of thy Father;*" and I make no doubt, if God had not taken my wife from me in your infancy, that I should have but little occasion to subjoin what follows in the same place, " *and forsake not the law of thy Mother;*" being fully persuaded, that if it had pleased the divine goodness to have spared her to this time, she would not have let you go without such wholesome counsel as might have convinced you both of her love and tenderness towards you; but as this is not

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the case, I ought (with all due submission to his will) to join my advice to that which she would in all probability have given you, and which the love of a good Mother might have made you relish as well as mine.

Of SPIRITUAL OBLIGATIONS.

YOU have been taught in your infancy, my Son, that God has placed you in the world to know and serve him; these two obligations, for which you was born, have reference to the two faculties of the rational soul, that is to say, *knowledge* with respect to the *understanding*, and *service* to the *will*. But the bounds of our intelligence are too limited, ever to arrive to the perfect knowledge of the Deity, and our wills too gross and corrupt to serve him as we really ought. These obstacles, which proceed from our own depraved nature, ought not however to discourage you, for God "*quenches not the smoaking flax, nor breaks the bruised reed.*" He fulfils his will even in our infirmities, he supplies our defects, he cures our inabilityes, and knowing that we cannot come up to him, he has the goodness to come down to us; he is pleased to descend to our weakness, and to make use

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not only of his wondrous works, to impress on our minds those noble and exalted ideas we ought to have of his greatness, and which we could not conceive all at once; but he also by his sacred word communicates his holy Spirit to us, in order to correct our vicious habits and inclinations, and make them incline to that which they naturally would not have done, drawing us as it were by a sweet sort of violence which we cannot possibly resist.

Read then, my Son, this blessed word as often as you can, but read it with care and application; it is the voice of God, it is Reason, that ought to inspire the respect to which I exhort you; it is for your information and your soul's good that you ought to read it, and which should therefore induce you to give it all due attention. Set apart some hours for this holy exercise, read at least two chapters every *Sunday*, and one all the rest of the days in the week; no consideration ought to exempt you from this necessary and essential part of your duty. The greatest and most important of all our concerns in this life is, or ought to be, our eternal salvation; neglect all things but this *unum necessarium*: And let not the

the interests and pleasures of this world engross your attention so, as to make you forget those of the next. The world passeth away and the desires thereof, but he who does the will of God abideth for ever. You will learn what this will is in the holy scriptures, but the knowledge of it will only serve to render you the more criminal, if you do not use your utmost endeavours to conform to its precepts: The servant who knows his master's will and does it not, shall be beaten with many stripes: Work out your salvation then with fear and trembling; but remember, as your labour will be in vain without God's assistance, to pray earnestly for his grace. It is a great mercy that he vouchsafes to speak to us at all, but there is another which is still greater, and that is, that he not only allows us the privilege of addressing him in prayer, but also promises that he will most graciously hear us, "*Call upon me, says he, in the day of trouble, and I will deliver thee.*" Pray then, my Son, but pray with fervency and confidence in God, for he loves not the cold and luke-warm, no more than he does the doubtful heart; earnestly beseech him, that he would be pleased to enable you to accomplish his divine will, and see that you slacken

slacken not in this holy exercise; pray that he would draw you with the cords of his love, and that you may run to him with a willing heart; importune him strenuously that the same voice with which he bids you come forth from the tomb of your sins, may snatch you thence as a firebrand from destruction. This is that kind of violence which takes Heaven by force; imitate *Jacob*, who, by a holy wrestling with God, obtained the blessing. All your toils your pains and labour will be useless, if you are denied this favour; “*except the Lord keepeth the city, the watchman waketh but in vain.*” Begin and finish every day with prayer; be not wanting in your morning and evening sacrifice; if you would obtain what you desire let your heart, rather than your mouth, speak; pray with sincerity, and not thro’ custom; begin your prayer with alacrity, pursue it with pleasure, and finish it, not without some regret that you have no more to offer; but above all, let this beginning, continuation, and ending, be all done without wandering or distraction; hunt away the birds that would trouble your sacrifice, that is to say, banish as much as possible those busy thoughts that would interrupt your devotion; for to address

God

God without attention is not to pray, but to offend and affront; it is rather to commit sacrilege, than make an offering acceptable to the Lord: And tho' the little proclivity or inclination we naturally have for heavenly things renders our *attention* difficult, it is nevertheless certain, that on this depends the greatest part of our success in prayer; for God cannot grant our petition if he does not attend to it, and how can we expect he will listen to our supplications if we don't ourselves? May not God on these occasions say of us as he did once of the Jews, “*These people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me.*” Judge then, my Son, if we have not great reason to seek with care the means that may procure us this attention. Here follow a few directions to that end, the practice whereof is very advantageous, and consequently ought not to be neglected:— We ought to pray to God in all places; but all places are not proper and convenient: “*When thou prayest, says Christ, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret, &c.*” The advice which the Saviour of the world gives us for *prayer*

prayer is, to withdraw ourselves; and it is so far from being made the subject of ostentation, that it must be done in secret. Our Divine Master has not only confirm'd this by his own example, but even before he had advised such a retreat to his Apostles, we find him warning them in this manner: “*And when thou prayest thou shalt not be as the hypocrites are, for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men.*” According to these rules then, if you would pray acceptably, retire alone; and being at an exercise that obliges you to withdraw from the world, see that you carry not the world with you. Follow not the example of *Rachael*, who in going from her father's house, carried his household-gods with her, which served as an object of her idolatry: Rather chuse to imitate the prophet *Elijah*, who, as he approached God in the fiery chariot that took him up, let fall his cloak, that he might not have any worldly thing about him. “*Draw not nigh hither, put off thy shoes from off thy feet, for the place whereon thou standest is holy ground,*” was the voice of God to *Moses* in the midst of the burning bush;

and remember this voice is directed to you as well as to him, because wheresoever you would pray, the *place* you chuse for that purpose is holy, and, being sanctified by God's presence, ought to be held sacred to his honour. Put off your shoes then, that you may not pollute it; that is, divest yourself of all carnal and worldly thoughts: Go forth from *Sodom* without looking behind thee, and with this disposition being prostrate on the earth in a suppliant manner, before you begin your devotion, take some moments time to consider the infinite greatness and dignity of that awful Being whom you are going to address, and your own unworthiness. If this meditation be serious, it will redouble your zeal, and render you more fit to approach the Almighty. The greatest part of our distractions and wanderings in prayer generally proceed from the diversity of objects that surround us, and which presenting themselves continually before our eyes too often divert our attention from the object of our devotion; to avoid which I think it would not be amiss to keep them shut, especially in a matter of so much consequence to ourselves. This is no trifling piece of advice;

vice; therefore neglect it not, my Son, try it, and measure the use of it by the success.

I prescribe not the particular terms of your prayers; they are as various as the several circumstances of mankind, and ought to be properly adapted to the purpose of your petition. I think, however, in general, you might very well confine all your requests to God, by asking only for his *Love*, which is the means of obtaining all the rest; for whoever has God's love needs nothing more. *Solomon* prayed for nothing but wisdom, and God said, “*Because thou hast asked this thing, and hast not asked for thyself long life, neither riches for thyself, neither the life of thine enemies, but hast asked for thyself understanding, to discern judgment, behold I have done according to thy words, and I have also given thee that which thou hast not asked, both riches and honour, &c.*” *Plato*, heathen as he was, gives a good lesson to many of us Christians, concerning what we ought to desire in our prayers. He says in his, “*O God, give me all things good and fitting for me, although I should not ask them; and withhold from me all bad and unfit things, although I should desire them.*”

"them." God often favours us most in not granting our petitions, and punishes us in granting them; because we ask for things that would be hurtful to us, which is very commonly the case; for, as Christ says, "*we know not what we ask.*"

Physicians generally direct those who have weak stomachs to eat but little and often; if therefore you find too great a difficulty to maintain that strict attention which I have said to be the soul of prayer, make your requests the shorter; and, according to our Lord's advice, "*use not vain repetitions as the heathens do, who think to be heard for their much speaking:*" But then again, if your prayers be short, let them be more frequent; and above all, I conjure you once more, to season them with zeal and confidence in God. I have already observed, my Son, that we might pray in all places, although all places are not always proper for this exercise: But if prayer be, as none can doubt, a holy elevation of the human heart, or, in other words, a devout rapture and pious breathing of the soul, by which it draws nigh to God, and unites itself as it were to him; who, or what, should hinder our practising a hundred times a day these divine transports.

ports and heavenly ejaculations, wherever we happen to be, at home or abroad, in our goings out and comings in, whether in town or country? And even in the midst of our most weighty affairs, how easy is it to turn our hearts upwards towards God, to be thankful unto him for his mercies, and speak good of his name; to do which, is to pray to him. The *beart* is a portable closet, a convenient place of retreat, a holy solitude, where we can enter at all hours to make those short ejaculations, the ardour whereof, piercing the heavens as it were, is more acceptable to the Divine Being than all those long prayers that are usually said at certain stated times, and that often with very little attention. These are certainly the frequent elevations of the soul towards God, that the Apostle alludes to, when he exhorts us to pray without ceasing: And why might you not, my Son, use these holy ejaculations in your bed? and make it a constant custom to praise God in this manner every time you awake in the night? since prayer is acknowledged by all to be the chief article of divine worship, insomuch that the Scripture comprehends in it all the duties of religion.

You see, my Son, what I have advanced concerning prayer in particular, but remember that one cannot properly pray to God without believing in him, nor believe in him without loving him: Love him then, my Son, if you would that he should love you, and if you would be wise too, see that you fear him, since "*the fear of the Lord is the beginning of wisdom:*" this fear, as *Solomon* says, is to eschew evil, and consequently to do good.

If you fear God you will love him, and if you love him you will keep his commandments: You know what those commandments are, so that nothing should hinder you from putting it in practice.

God is a spirit, and will be worshipped in spirit and in truth: The religion of which he has been so good to adopt you a member from your birth, and for the true knowledge whereof I have furnished you abundantly with the milk of his word, is the only mode of worship by which you can render him that sort of homage he requires of you. Adhere firmly to that, my Son, and you will find it will render you a greater piece of service, than that which the shepherds received from the star which guided them to *Bethlehem*, for that led them to *Jesus Christ* only in

in his mean estate, but this will conduct you to him in his glory. The divine Saviour speaking of himself says to *Thomas*, “*I am the way, the truth, and the life.*” Be assured it is the only way by which one can ever come to the Father; never depart from it, my Son, whatever may befall you; for instead of those clear fountains of living waters that are always to be found in your own religion, you will in others meet with cisterns full of nothing but what is muddy, filthy, and impure; you cannot swerve from the path you have already enter’d into, be it ever so little, without departing from God, and consequently losing all true felicity and happiness which are ever centred in him.

Let neither riches, honours, nor pleasures separate you from him; and whatever persecutions you may happen to suffer for your religion, be not dismayed, but esteem it rather a great honour, that you are appointed to carry the crosses after your Saviour. It is an honourable disgrace for the body, to bear the marks of *Jesus Christ*; it is through this way that the blessed Martyrs have entered into the glory of their Lord; if therefore God should ever call you upon such a trial, shrink not

not, my Son, nor look back, but be assured in that case, there cannot fall one thorn from the crown of thine head, nor one drop of sweat from thy body, that will not bring with it a diadem of blessed immortality. If you should ever happen to suffer as a Christian, that is to say, for the cause of *Jesus Christ*, be not ashamed, but rather glorify God who has thought you worthy of it.

Sickness, the loss of friends, relations, goods, and a great number of the like cross accidents, are the common lot of human life; think not, my Son, to be exempt from these general calamities.

Afflictions are the surest signs of our being the children of God, for with them he chastiseth those whom he loveth, as a father doth with a rod the child whom he cherishes with the greatest tenderness. The flesh delighteth not in this sort of correction, but it is not the will of the flesh, but of God, that we must regard, in the practice of things necessary to our salvation.

The chastisements of the Lord are to the faithful, what the head of the lyon was to *Samson* which he slew; they produce the honey of consolation, and shew that sweet may spring from bitter. If there-

therefore it be the will of God, my Son, to try you in the furnace of affliction, of what nature or how sharp soever it be, murmur not; take care only that if you do suffer, it be for a good conscience, not for your guilt: Remember in the midst of your sufferings, that however great or violent they be, they are not to be compared to the glory that shall be revealed to you hereafter: Be well assured that these afflictions, whenever they happen, if you make a good use of them by patience and resignation, will bring you at last to infinite happiness.

Moral philosophy teaches us, that the same passions, which in their natural and ungoverned state are the springs of all sorts of vices, when well regulated, are the foundations of all sorts of virtue.

And Christian Theology informs us by experience, that afflictions, which to the wicked are the subjects of the utmost anguish and despair, are to the faithful so many inexhaustible fountains of comfort and joy. The rod which God employs to punish the disobedient and unjust, is like that of *Moses* when turned into a serpent; whereas, that which he uses to correct his children, resembles *Aaron's* rod which produced fruits and flowers.

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Make the best use of your sufferings, let it evidence your humility, kiss the rod of adversity, which it shall please divine providence to appoint for your correction; and even in the most severe part of your punishment, be ready to acknowledge that *goodness* which has awakened you from the lethargy of sin, and from that supine carelessness and neglect, to which your vices might have reduced you: If after all, it be more severe and grievous to the body than could be wished; yet consider it is better you should suffer for a short time here, to the end that the trial of your faith, which is of much more worth than gold that is thoroughly prov'd by fire, may be turn'd to your praise, even to an accumulation of honour and glory at the coming of our Lord *Jesus Christ*.

I have, my Son, as you may here observe, reduced the duties of a spiritual life into these four heads, *viz.* to the attentive perusal of the word of God, to frequent and fervent prayer, to firmness and perseverance in *faith*, and to a perfect resignation to God's holy will in whatever trials you may be exposed to.

When you were at home, under my care, I did not fail to shew you the great importance of these obligations; and you may

may remember, I made you constantly practise the two first duties, with great exactness and punctuality, so soon as you was at an age capable of doing it: I thought, however, my instructions would be of much more use to you, when gone from me, and especially in a strange country; where, instead of having the comfort of resorting to a place of worship for the public exercise of your religion, you will scarce meet with an example of any that has the least degree of piety or devotion at all, which should induce you to adhere the more firmly to the advice I give, and to endeavour to put the same in practice with the most scrupulous exactness. I now earnestly exhort you by the tender mercies of God, I conjure you by the concern you ought to have for your salvation; nay, I beseech you by that unfeigned love and regard I have a right to claim from your gratitude and duty to me, that you will make these my admonitions, as they were intended, a matter of the highest consequence to yourself, that they may become a rule of life; by which means you will not only render God his due, but also satisfy your Father's most earnest request; and thence be disposed to discharge the duty you owe

owe to yourself; which is what I shall treat of in this second chapter, according to the order I have prescribed under the following title.

Of PERSONAL OBLIGATIONS.

I Have been much more concise, my Son, in the first part, which treats of your duty towards God, than I shall be in what follows, touching the obligations you owe to your neighbour and yourself; and I am not at a loss how to justify my conduct for so doing, seeing it is founded upon the example of God himself; for of the ten commandments in which the law is comprised, there are, as you may observe, but four that expressly regard our duty to God; whereas there are six which direct our duty to our neighbour. This I just thought proper to mention, that you might not think me singular without reason.

There are no people in the world perhaps, how brutal or savage soever, who are so stupid as not to acknowledge a Deity, to whom they are ready to pay some kind of homage; so true it is, that the *belief* of a God immediately carries with it an indispensable obligation to serve him: This is so absolutely known, that although

although men may be so hardened as not to acknowledge it in words, they cannot but be sufficiently convinced of it in their own hearts. Your mind, my Son, is full of this conviction, let that direct your will, and by that light, which it hath pleased God to give to your understanding, endeavour to rectify whatever may be amiss or defective in your inclinations, by fulfilling the duties that are so inseparably connected with this knowledge of God; that is to say, to fear, love, and serve him faithfully. My dear Son, amidst all my trouble for your absence, it is of great comfort to me, to think that you would not have been unmindful of these things, although I had not exhorted you to the practice of them: Under this persuasion, I have suppressed a numerous train of ideas, that would have furnished me with abundance of materials sufficient to have rendered this discourse as long again.

But, to enter into this second part, which contains the duty you owe to yourself, I wish, my Son, you would set before your eyes the Dialogue of Morality, that I drew up for your instruction in your younger years; which, you may remember, contains these three Christian

virtues, *faith, charity, and hope*, all which may in some sort be said to respect our duty towards God, for by *faith* we submit to him in all things; by *charity*, we are attached to him in this life; and by *hope*, we exalt ourselves to him for eternity.

You may likewise observe that there are also four moral virtues, that is to say, *prudence, fortitude, temperance, and justice*; all which regard our duty to our neighbour and ourselves: The first of these virtues may be likened to *salt* sprinkled as it were over the other three, to give them a savour: *fortitude* and *temperance* regard every person in particular; and *justice* is the bond of all society, without which mankind would live like so many wolves, upon rapine and plunder, and neglect to assemble themselves together for the public weal, the success whereof we ought always to have in view next to the service and glory of God.

You see, my Son, in this second article of the instructions I give you, that I have built the fundamentals of it upon these three cardinal virtues, *viz.* upon *prudence, temperance, and fortitude*. *Prudence* is or ought to be the rule of all our actions; *temperance* teaches you how to govern your-

yourself in *prosperity*, and prevents your being poison'd by its sweets; whilst *fortitude* instructs you how to behave in *adversity*, and prevents your being too much chagrin'd by its bitters. I will here reduce what I have to say on this head to as few words as possible, although the subject itself is very ample and copious, and shall content myself with giving you only the marrow of it, which will be nourishing without over-charging your stomach.

Man was born for *society*, and one may venture to affirm, that without it virtue would not have many votaries; the whole world would be in great disorder, and life itself without pleasure: God, who by his almighty power created man, said it was not good he should be alone, and therefore, out of his extraordinary kindness, he made him an help meet for him, one with whom he might associate in a manner suitable to the dignity of his nature. *Society* is no other than a reciprocal communication of love and union between divers persons who have a connection with each other, and who, by mutual offices of kindness, endeavour to render life more agreeable by dividing their cares, and dissipating as much as possible the troubles and inquietudes that imbitter it.

As to the humours or tempers of the persons that compose it, that is as it happens; they are as various as the several circumstances of mankind; for as *Solomon* says, “*be that walketh with wise men shall become wise, but the companion of fools will learn folly;*” and again, “*evil communication corrupts good manners.*” You see, my Son, the great necessity there is of being cautious with whom you associate; and in this case you are not to listen to the voice of nature, whose greatest propensity is to evil; she would lead you into the vicious part of society; hearken rather to the voice of God, which says, “*Enter not into the path of the wicked, and go not into the way of evil men.* Consult prudence, which is the only means I know of to direct you in the choice of your *friends*; and consider this is of the utmost consequence to you, since it is certain we often contract the habits and passions of those with whom we converse, which was a circumstance so much regarded by the ancients that they made no scruple of judging the qualities of the man by the company he kept; “*Tell me, says the Proverb, whom you associate with, and I will tell you your manners.*” My Son, frequent the company

pany of sober, honest people, men of probity and honour, or at least such as are so esteemed; and amongst the best of these, sure you may select one friend worthy your regard. Let not this term *friend* in the singular number surprise you, it is not easy to find many who have a right to that sacred name: I have always thought that a hearty and sincere friend is as rare to be met with in the world as the philosopher's stone in Chemistry; many persons have been searching all their lives long, and have not found a *real friend*. Use your utmost diligence, my Son, to procure one, you will find your interest in it if you succeed: For which purpose I would advise you to spare neither complaisance, respect, nor service, provided you do not stoop to meanness, which can never happen if you chuse a virtuous person, as I have signified before, with whom you may safely contract a tender, sincere, and strict union: And remember, that friendship is only maintained by friendship; if you would that others should love you, you must also love them in your turn: It is certain that a correspondence of temper and conformity of manners contribute very much to engage a person in one's esteem; therefore,

therefore, my Son, if you are desirous that a man of merit and virtue should love you, be you yourself virtuous and deserving as he is, and it will greatly facilitate your wishes, and at last cement such a strong and reciprocal affection between ye, as will not easily be eradicated: And then having once got him, take care you do nothing that may make you afraid of losing him; to this end, be as much beforehand with him as possible in all good offices, in your care, civility, and kindness; and if you have sufficient proofs of his affection for you, and know that he has given you his heart, and you have given him yours in exchange, withhold not even your purse from him upon certain emergent and pressing occasions, wherein you may be most useful to him. But if it should unfortunately happen that he should ever give you occasion, or that you should have just reason, to take exceptions at him, and a cold indifference should thereupon ensue, and that upon the whole it should seem most prudent to break with him entirely, do it by degrees, let your friendship unravel itself as it were without tearing; that is to say, don't separate with noise and clamour,

clamour, but withdraw from him softly and silently.

There are few things that are in society more frequent, or greater obstacles to the acquisition and preservation of friends, than *pride*; it was this vice that made the first angels become the first devils; take heed, my Son, of addicting yourself to it. If you are desirous that those whom you associate with should love you, set them the example yourself by an humble deportment towards them: “*Wisdom is with the bumble, but ignominy and disgrace inseparably follows the proud of heart,*” says the wise man: “*God resisteth the proud, but giveth grace to the bumble;*” and again, “*the man of a proud heart is an abomination to the Lord.*”

The proud man has the misfortune to please nobody but himself; it is impossible that a vain man should like reproof, nor is it likely that a man who hates correction should be wise, or even a rational being; at least if we believe Solomon, who assures us “*that whoso loveth instruction, loveth knowledge; but he that hateth reproof is brutish. Poverty and shame shall be to him that refuseth instruction, but he that regardeth reproof shall be honoured.*” If

If you think yourself happy in being my Son, endeavour to render yourself worthy of it; and if you would be worthy, flee not only from *pride*, but also from *avarice*, *gluttony*, *sloth*, *impurity*, *choler*, and *envy*: These are the vices which all men rail against, and yet all the world follow more or less. I have ranged them all together, that their deformity may be the more conspicuous to you. *Avarice* is the root of all evil; it makes men, as St. Paul says, “err from the faith, “causing them to fall into temptation, into “the snares of Satan, and into divers self-“fish desires both foolish and pernicious, “which at last plunge them into perdition.”

The holy Apostle not only gives us in this place a description that ought to strike us with horror, but he also subjoins, in his epistle to the *Colossians*, that it is an act of *idolatry*; and certainly he is very much in the right, because avarice can never fix itself in the heart of man, till it has drove away the fear of God, and substituted the love of the world and of wealth, which is what is called fortune, in its stead. “*Beware of covetousness,*” says *Jesus Christ*, in *St. Luke*; for although a person may abound in wealth he does not always

always enjoy life with it, riches may be to the hurt of the owner thereof.

Avarice has for its object the desire of amassing and hoarding up riches by all ways and means, and how illicitly soever it be done, it is sure to be applauded if it does but succeed: I say, its end is to rake up wealth for the sake of wealth, for the covetous man takes care not to use it himself, nor let any one else: He lives all his life-time in poverty, that he may have the vanity of dying rich. Wealth has the character of iniquitous, for so the Evangelist calls riches, because, instead of making them subservient to our salvation by a prudent beneficence, they become, through an ill application of them, the chief means of our condemnation.

Before I proceed to describe the enormity of other vices, which I shall do in order to heighten your disgust and aversion to them, I cannot but observe, my Son, that how great soever the natural propensity of man is to any particular vice, yet 'tis plain he is ashamed of it by his endeavours to conceal it as much as possible, and this he does under the sanction of some apparent virtue. I shall just give you an example in the case before

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us, which may serve as a proof for all all the rest.

The *avaricious* man, however immersed in his Fordid passion, will by no means acknowledge the baseness of it, but seeks rather to disguise and shelter its deformity under the plausible appellation of a prudent *economy*; and having persuaded himself into this notion, he would fain bring others into the same way of thinking; and it's remarkable, that most of those who are tainted with any other vice take the same method to justify themselves: I therefore here strictly caution you against it, my Son, by this example, to the end, that seeing the deformity of it, you may avoid a conduct so irrational and reproachful, and not be reduced to the poor necessity of thus seeking to shelter a vicious inclination, under the umbrage of an apparent virtue.

After having given you this caution, which I thought absolutely necessary; and that I may not digress too much from my main design, I come now to say something concerning *gluttony*, which is a vice in a degree next to that of avarice, as it is a sort of covetousness, though of a different kind. These two vices, though they are opposite in their manner, have a great

great deal of similitude in their effects; the avaricious and covetous man rakes and scrapes up all he can to amass riches that are prejudicial to him, whilst the *glutton* spares nothing to procure pleasures that must be fatal to his constitution; the first, to indulge his greediness after wealth, denies himself the common necessaries of life; and the other, to satisfy his sensual appetite, pampers his body with superfluities, that bring a train of evils upon him: The one shuts up his reason with his coffers of gold; and the other profusely lavishes away both in wine and banqueting, which is his common delight. What can we think of a man of this turn? God has ordered us to eat to live, but the glutton imagines he is to live only to eat; in which he is so fully persuaded, that it is impossible he should apply himself with any degree of pleasure to any duty for the benefit of society; and indeed how should he, he who knows no other pleasure than that of his palate, who makes his kitchen his temple, and his belly his God? Flee, my Son, from a vice, whose effects are so very pernicious; and follow the dictates of that temperance I have prescribed, by which you will obey the injunction of the holy scripture,

ture, which says in the 23d chapter of the *Proverbs*; “*Go not amongst wine-bibbers, amongst riotous eaters of flesh; for the drunkard and the glutton shall come to poverty, and drowsiness shall cloath a man with rags.*” You see the word of God has here joined drowsiness with gluttony, to shew us that it is impossible for one to be a glutton without being lazy and slothful at the same time; and if we enter into a physical or anatomical disquisition of these things, we shall find that the gross particles of our food communicates itself to the stomach, which, for want of a due concoction, depresses and injures it very much; and from the stomach it passes to the brain, so that one cannot wonder, that by means of all these impressions of heavy indigested crudities and noxious fumes in the body, the soul should share in its malevolent effects, and being greatly depressed and fatigued, become less capable of performing the natural functions for which it was originally designed.

The slothful person has no more of the man in him than sense and motion; sometimes he has so little of either, that there is scarce any difference between him and a statue: He does not budge from his

his place unless he is carried ; the supineness of all his actions both in body and mind is a sort of lethargy, of which he would not be cured if he might, because he finds all his pleasure centred in leisure and ease ; and the thoughts of moderate labour, which is the greatest pleasure to another, is to him the greatest pain. In vain hath the Apostle said, that “ *he who will not work shall not eat.*” The sluggard wants something more persuasive to excite him to action, that is, some heavier punishment, if it were possible ; for even necessity itself, pressing as it is, can scarcely rouse him from his ordinary state of indolence, the sweetnes and indulgence whereof affects him more sensibly than all the advantages that might accrue to him from an honest industry ; nor does he act with any more spirit or vivacity for the interests of heaven, than for those of the earth ; whence you may conclude that as he is not a good citizen, he is no better a christian ; and you may perceive, that as the *glutton* consults not *temperance* to regulate his conduct, so neither does the *sluggard* consult *diligence* to regulate his.

One of the principal motives of your journey, as you have assured me, my

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Son, is to endeavour to contribute something towards your fortune yourself; you see then, that sloth will not second so judicious and laudable a design. “*He becometh poor that dealeth with a slack hand, but the hand of the diligent maketh rich.*” If therefore you would convince me that you have not disguised your sentiments, be diligent and industrious; to which purpose endeavour to conquer by degrees that sweet propensity and desire of indulging too much *sleep*.

Need not that any one should admonish you to acquit yourself worthily of an employment to which you are born; or if you must needs have a monitor, let it be your own honour, let that stimulate you to action and lead you forth to business, so will you find yourself the greatest part of the day agreeably entertained with a laudable assiduity.

Wonder not, my Son, that I am so strenuously bent against *sloth*, and that I endeavour to combat it with all the weapons which my *love* for you furnishes me with. I am induced to this not only from a principle of reason, but also because I know it lays the foundation of another vice to which we have naturally too great a propensity; this is *concupiscence*, the most

most deformed of all our vices, and which makes our bodies, that are the temples of the Holy Ghost, no better than common brothels: But I will hasten to a description of it in as few words as possible, for I must not dwell long upon a picture so very hideous, that the great Apostle of the *Gentiles* would not have so much as mentioned amongst the Christians of his time, and therefore he describes the blackest of all sins thus,

*" Every sin that a man doth is without
" the body, but he that committeth forni-
" cation sinneth against his own flesh."*

You see, my Son, that it is from the two last-mentioned vices which I have here treated of, that concupiscence has its origin: *Gluttony* begets it, and *Sloth* brings it forth; therefore, we ought not to be surprised, that so ill-favoured a daughter should come from such disagreeable parents: She has her inclination from those to whom she owes her birth, and carries her power farther than either of the other to hurt and annoy us, since she alone can do us more real harm than both of them put together; for *gluttony* and *sloth* act upon our bodies before they make any impression upon the mind, but *concupiscence* takes possession of the mind before

the body is subdued; and having conquered that reason which we had given to protect us, leads us wherever it pleases, by a tyranny so absolute and inevitable, that we cannot possibly resist its violent impulse, although in the pursuit of it we too often find our ruin. It is evident from reason, that gluttony throws the seeds of sensuality into the body by the quantity of different juices collected from all sorts of rich nutriment, which heating the blood naturally leads to *concupiscence*, which is accomplished by sloth.

This enemy of nature is the more formidable and dangerous, as it employs for our seduction nothing but seeming delight, satisfaction and ease; which, under pretence of indulging us with the sweets of pleasure, turn us from the paths of virtue, and even stifle us as it were with violent embraces; seducing us by artifice, charming us by complaisance, and engaging us so closely, that it is impossible we should free ourselves from the chains that hold us. *Pleasures* treacherously lull us to sleep, (as *Delilah* did *Samson*) only to divest us of our power, and then basely deliver us up to be buffeted by *Satan*, and at last plunge us in an abyss of woe. These false pleasures allure us, they track

track us step by step, and force us away in spight of ourselves: And whither think you, my Son, will they drag us but to eternal perdition, if we do not endeavour to prevent it by a serious repentance; but as this may be useleſs if put off too long, flee directly from such treacherous guides as will inevitably lead you to such fatal consequences; flee, I say, with greater velocity than from robbers, who lay wait for you in the highways to strip you; these may be contented with your cloaths and money, but those with nothing less than both soul and body. You will have less trouble in following my counsel in this respect, if you duly consider the pernicious effects of these sensual pleasures, which generally take advantage of our weak side, by insinuating themselves into our favour, under the specious appearance of the delights and enjoyments they promise us, and then abandon us, leaving nothing in their room but pain and sorrow; as *Laban* did *Jacob*, who, knowing his inclination for the fair *Rachael*, engaged him to serve seven years for her, and then gave him the ill-favoured *Leah* in her stead. This advice, I say, will be very easy to follow, if you do but reflect on the baseness and infamy of these sensualities,

sualities, the vile arts employed to seduce us, the shortness of their duration, the unavoidable mischiefs that follow in the end, and the danger of suffering for these short-lived pleasures (that endure perhaps but for an hour or a minute) an eternity of torments in the world to come. *Temperance*, my Son, will teach you how to avoid these evils, if you do but follow her documents; she will shew you, that *luxury* and *sensuality* are dangerous masters; and yet, dangerous as they are, she has the art to render them agreeable servants, for temperance purges off all the poison they had contracted in the impurity of their birth, and divesting them of all their power to hurt us, makes them subservient to our honest pleasures, even contrary to their own intentions.

The next things I would caution you against, are these two dangerous passions of *choler* and *envy*. *Choler* exposes a man to the most frightful and irregular failies of disorder, it drives away all reason from the mind, and that very moment takes possession of the heart, where it acts with a fury so violent and tempestuous, that it is with a great deal of justice called a short madness; in fine, fury is its first production, and brutality

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the second: There needs nothing more than to view the extravagant behaviour of a choleric person, whose actions are so many incontestable witnesses to evince us of this truth; insomuch, that if his speech did not prove him a man, one should rather take him for some wild beast: His soul, which greatly suffers from these violent perturbations and transports of rage, expresses the effects of it in his countenance so visibly, that it is very easy to discover by these exterior marks, the strange disorders she must endure within.

It was from one of these portraits of *rage*, that a learned man of our times found out a method, which he had in vain sought for through all the secrets of philosophy, to diminish the natural proclivity that one of his pupils had to this vice, and in whose reformation he was very much interested: He set before him the countenance of a man violently agitated with this passion, and made him minutely observe the lines of his face, the great alteration it made in him, and the vast difference there was in him then from what there was in his ordinary carriage and behaviour. And thus, proving to his pupil the *cause*, by producing to him the ill *effects* of it, it was not difficult

cult to make him understand, by a metaphorical inference, that water so impure must necessarily proceed from a foul spring; and by this single example, the young gentleman immediately took such an utter disgust and aversion, that it thenceforward greatly diminished his natural propensity to these violent transports of passion.

The *Lacedemonians* made use of the like artifice to shew their children the deformity of *drunkenness*; they caused some of their slaves to drink to excess, and to be brought before their children in this condition, to the end, that they seeing them reel and stagger to and fro, and come in staring as though they were mad, might conceive an irreconcilable hatred to such a filthy vice. And the case is just the same with regard to *choler*, which is a kind of drunkenness that intoxicates the mind, and which affects our reason with fumes much more dangerous than that of wine, because their effects continue longer, and often produce the most fatal consequences. But as an easy and infallible remedy against this passion, whenever you are excited to it, remember to put in practice the advice of a great personage of the latter age, who exhorts us “to give that proper and seasonable attention to *reason*” just

" just then, which we cannot refuse upon cooler reflection." To this I would subjoin, by way of corollary, that you should take *fortitude* to your aid, and be assured if you consult this heroic virtue which is the *support*, as *prudence* is the *guide*, of all others, it will greatly facilitate your success in so laudable a resolution.

Envy is the last vice I am to speak of, and of all others this is the most odious; it is this which first inspired man with a crime that immediately strikes at God and nature, and which made him fail in his duty to both; as in the instance of *Cain*, who effaced the image of God in the murder of his brother; we may observe, that in this thing he committed both sacrilege and homicide, or rather *fratricide*, in one and the same action.

Envy is a passion, which having poisoned the mind, spreads its baleful influence over the body, and corrupts the whole mass of blood; it actually disperses its venom through all the veins, rendering the countenance pale, livid, ghastly, and dreadful; and which, maugre all the pains and care taken to hide it, shews itself by such visible marks, as manifestly disfigure the person possessed with it;

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and one may reasonably conclude, that if *choler* is a fire which inflames us, *envy* dries up the radical moisture of our bodies, wearing us away as it were to nothing, and therefore carries with it its own punishment; for the envious person finds no rest day nor night, it is a kind of hectic fever that impairs us by degrees, and which is hard to eradicate when once suffered through neglect to take root. The envious man offends immediately against God, because he considers the kind distribution of his providence to others as his greatest misfortune, and loudly complains of his injustice and partiality. The evils of another are his joy, his neighbour's health alters his, and his own sickness commences from his neighbour's recovery; he takes long and agreeable draughts of malicious comfort, rejoicing in the bitterness of his neighbour's tears; his particular uneasiness springs from others satisfaction, the gain that goes into others coffers he looks on as lost out of his own, and one cannot make him happy but by rendering his acquaintance miserable: Even the indifferent success of another's affairs renders his own insupportable, how abundant soever it be; and had he all the good fortune in the world,

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it would still be a grievous burden to him if he were obliged to share it with any body else. You see, my Son, a man of this stamp cannot live in peace with any one, not even with God himself; judge then what quiet such a one can possibly have either in body or mind! Others confine the sense of their misfortunes to the evils they bring with them, which are often so various and manifold, even in the most happy conditions of life, that how fortunate soever a man may be, he frequently pays for the pleasures he enjoys but for a few hours with the anguish and suffering of many days: But the envious wretch, besides the evils that are incident to him as a man, creates himself an infinite number more than he need to do from the good enjoyed by others; for it is their happiness that afflicts him, and the misery of others that gives him content. Flee then, my Son, from a vice so odious, so injurious and detestable, since it is impossible to be tainted with it without offering violence to one's self, and becoming as it were one's own executioner; and we may have reason to fear this hideous vice does not stop here, but, after having grievously tormented those who are possessed with it in this life, will

will draw them after it, into that dreadful abyss of woe appointed by divine justice in the next, as a condign punishment for all those who shall dare to oppose the decrees or dispute the justice of divine providence!

The description I have given you of the vices hitherto mentioned, has been something longer than I intended, but God grant it may not only be plain enough to give you that thorough disgust you ought to have for them, but also of force enough to determine you to the practice of their opposite virtues; for a thing is never better known than when opposed to its contrary; and if you have well weighed the reasons that ought to induce you to hate *pride*, *avarice*, *gluttony*, *idleness*, *concupiscence*, *wrath*, and *envy*, you will bring yourself with a great deal of ease, for the good of your soul and body, to a true relish of these opposite virtues, such as the love of honest *economy*, *sobriety*, *diligence*, *chastity*, *meekness*, and *charity*; and you will then govern yourself by the dictates of *prudence*, *fortitude*, and *temperance*, whose precepts cannot but be very salutary and advantageous to you, if you rely entirely upon them: Amongst all the good services

vices these virtues may be of to you, I could wish, my Son, and God grant it may be so, that they may furnish you with as great a propensity to truth as others have for lying; and that you may conceive an utter aversion to this vice, remember *Jesus Christ* did not give himself the title of *truth* but only to insinuate to us, that he loves those who are true: And why is it, that the Devil is called in holy writ *the father of lies*, but to teach us that all liars are of his offspring?

The love of this *vice* is an incontestable mark of this relation, and the opprobrious name of *liar* is the undeniable characteristic due to all those who practise it from inclination, because they shew their delight in, by thus habituating themselves to, it.

I know very well, that those who would excuse themselves alledge, that the secret shame of acknowledging the fault imputed, often obliges them to the necessity of telling a lye. It is a bad example that *Adam* has given his posterity in this respect; but what do all artful turns and shifts to disguise *truth* signify? they are no more than mere fig-leaf coverings, through which it may easily be perceived

in spight of them: But if once the confusion, that liars seem to be in for their fault, would lead them to true and sincere repentance, the hope of amendment and better conduct for the future might be of some consolation to those who are truly concerned for their miscarriage. Yet common experience shews us, that a man who commits an error, and would endeavour to excuse it by a falsehood, is not so much sorry that he is actually guilty, as for the ill reputation of being so thought, and betrays much less concern for the lye itself than being detected in it. I do not, however, by this caution against lying, intend to insinuate that you should always think yourself under an absolute necessity of speaking the whole truth at all times and in all places; no, this would be very imprudent on certain occasions, but it would not be so where there is no crime: There is nothing more easy than to avoid a lye, *viz.* to speak little, and live well with all men. One has nothing more to do in this respect but to act with great caution, and in all conversation duly to weigh and consider what one says; and above all to consult prudence, which alone will convince us of the necessity of it; for prudence is a habit of understanding

ing which prescribes to the appetite certain commodious and proper means to arrive at a favourable and happy end; and therefore be assured, that how advantageous soever the thing may be, which you would propose to yourself in any undertaking, the means cannot be honest if you have employed falsehood to obtain it: Nevertheless, your hatred to this vice need not make you more reserved in your conversation; it may only render you more circumspect in your actions, and tend to fix the love of sincerity deeper in your heart; which will also give you an utter dislike to these two other vices, *flattery* and *calumny*, which are the common pests of human society, from whence spring the greatest part of our vexations, and are the frequent subject of most of our quarrels.

Probity always attends *sincerity*, and both these qualities are absolutely necessary to acquit ourselves worthily of the duties we owe, first to *piety* in particular, and then to *society* in general; for one cannot be a good Christian without being a good man, no more than one can be an honest man and a knave at the same time: As deceit in religion is no less than sacrilege, so lying in commerce is a breach

of good faith. By this commerce, my Son, I do not only mean what is called civil society, and is common to all men, but also that particular kind of employment in life, which this society has established under the name of merchandise: It is chiefly in this sort of commerce where *honour* and *conscience* ought always to go hand in hand, otherwise we corrupt the very name of things; and applying the word commerce to any kind of negotiation divested of these ties, is actually giving a sanction to that which would be no better than private robbery. You undertake your journey, you say, on purpose to follow trade and commerce; remember then, that not pleasure and idleness, but virtue and industry ought to be the principles of your profession. The voluptuous and lazy too often change their characters of men into brutes, by a metamorphosis as shameful as voluntary.

If you would that your affairs should succeed well, never undertake any thing above your abilities, or of which you have not a perfect knowledge. See also that the means you use to obtain this success be perfectly just; but however just be the means, and exact the knowledge of what

what you engage in, be sure you begin nothing before you have implor'd the blessing of God upon your undertakings; for all your care and industry, how assiduous soever, will be useless and perhaps hurtful, if this divine favour be wanting to render the issue of them successful and happy; and if, after all these precautions, it should not please Providence that the success should answer your expectations, still praise God for all things, and submit yourself with resignation to his will, with a full and firm assurance, that if the thing could have been done in any other manner for his glory and your salvation, it would not have happened thus. Quickly lay hold of, and with judicious choice embrace every favourable opportunity that your good fortune may throw in your way for your advancement in the world; it very rarely presents itself now-a days, though diligently sought after; but it's your business not to let occasion slip when you once meet with it, lest you run after it in vain when it is quite gone past you, and like a current of water will never return.

Husband well your time, which if once lost can never be recovered; a new

profit may recruit an old loss, but the loss of time is irreparable.

When I exhort you to apply close to business, I do not mean that you should devote yourself so entirely to it as not to have any rest or relaxation: I know the body cannot support labour, any more than the mind can a constant attention, without a reasonable suspension of their several functions, to repair those powers that have been exhausted by fatigue: On this account, instead of prohibiting diversions, I would rather advise you to pursue them, under this restriction, however, that those which are honest and innocent be preferred as much as possible, in which I do not include card-playing for lucre, since the effects of that often prove the contrary. Those of moderate exercise of the body are the most proper for a Christian and an honest man, and I could wish you might never do any thing, even in your diversions, to forfeit these two amiable characters. But as on these occasions the choice of them greatly depends on the inclination, you would do well to regulate yours as much as possible by your duty, which will tell you, that whatever be the play you chuse for your diversion, you ought to take especial care of

of not making it an employment, or of being too anxious for the success, lest you be called on to answer for the miscarriage.

Be rather an accessory than a principal, in any sort of sport; and see that your diversion be an agreeable amusement, and not a serious and momentous concern, which must naturally follow when attended with loss: Never run the risque of making yourself uneasy at what ought to give you pleasure, which can never happen if you play but for a trifle just for diversion, and only to recruit your spirits that have been exhausted by labour; but in case what you play for should be any thing considerable, let it be with those whom you know very well, that you may not become the subject of their ridicule, after having been duped and outwitted to your face.

Ignorance and presumption are two vices almost as old as the creation; avoid them carefully, my Son, and modestly endeavour to instruct yourself; where you are ignorant confess it, and be not ashamed to ask others advice; distrust rather than depend on your own abilities, and instead of being disgusted at those who are so kind to offer you their counsel, receive it with all just deference and respect, reserving

ing always to yourself the liberty of following it, as you shall see conformable to reason and prudence.

Above all things take delight in *reading*; it is by that means the judgment is fortified and strengthened, the memory replenished, and the mind enlightened by new acquisitions and attainments: It is by that means too, that we learn not only to speak with propriety, but also to explain ourselves with force and perspicuity to others; insomuch that one may truly affirm, that *reading* alone procures us all the advantages we might expect from conversation and reflection. Read not merely to make yourself more learned, but to render yourself a better man; and to this purpose make choice of good books, by which I mean what are intrinsically so, such as books of piety and morality, from which, like the industrious bee, you may imbibe the sweets of divine intelligence, and make your honey in due season; *i. e.* by laying up a fund of spiritual riches for your eternal salvation: And to pursue the familiar example of the bee in her forecast and industry, remember (whether it be in reading books of devotion, morality, or history) to commit the beautiful passages you meet with to your com-

common-place-book, which will ease your memory and often save you the trouble of long and tedious researches after such sentiments as you shall have most occasion for: But beware of amusing yourself with Romances; they heat the imagination, without improving the mind; and although they would pretend to represent Virtue to us in the highest degree imaginable, they nevertheless have too much poison hid under those specious flowers, especially for young people. You will do well to refrain from such sort of reading; which, like so many hidden snares, the less dangerous they appear, so much the more difficult are they to avoid.

Take heed, my Son, that the desire of riches expose you not to a wrong method of acquiring them, and that it does not lead you to actions not only mean and mercenary, but also shameful and unjust. “*Use not double weights
nor false measures, both which are an
abomination to the Lord; it is better to
have a little with justice, than much
wealth acquired by iniquity:*” And remember also, that godliness with contentment is great gain.

Flee *ambition*, that which some call the error of great souls, but which I have always considered as the distemper of weak minds. It is an insatiable monster, its *designs* and *expectations* are alike, both without bounds; for how fortunate soever the ambitious man is in his undertakings, his success rather enhances his desires than satisfies them; his elevation to an employment that he expected, serves but to discover another that he has not yet attained, and without which his happiness seems imperfect. In proportion as his honour and fame increase, his desires and pretensions multiply. Even the whole world will scarcely satisfy him; he can suffer no competitor, and much less a master; his life passes away in perpetual agitation both of body and mind. Tranquillity and repose are a sort of *Terra incognita* to him, and very often the care and pains which he has taken to raise himself to a high station serve but to render his fall the more dreadful. Avoid then, my Son, a path so dangerous, in which we find more precipices than places of safety.

If any one *flanders* you, and the report comes to your knowledge, examine it without prejudice, and if you find yourself guilty of the fault imputed to you,

you, endeavour to correct it immediately, and be rather pleased than chagrined with those who have procured you this advantage; and although you should be blamed wrongfully, yet let not that sour or discompose your temper; for daily experience teaches us, that despising calumny makes it die away, whilst a strong resentment keeps it alive. An able and ingenious author of these latter times has said, that “all virtues are lost and ab-“forbed in interest, as little rivers are “in the main ocean.” Avoid, my Son, a mercenary temper of this kind, which having its own profit in view, induces us often to forget the justice we owe to others; therefore govern your *interest* by *reason*, and both by the law of *nature*, which will teach you not to do unto others what you would not have done to yourself.

Be not over *punctilio*, and make not a triflē an affair of *consequence*, nor an affair of consequence a mere *trifle*. Endeavour to maintain peace with all men, and rather yield up some of your pretensions, than legally contest them with others. Consider your wealth as a thing you employ to preserve the tranquillity of your mind and the repose of your body,

body, which are what you ought to esteem more, because of more consequence to you, than all the wealth in the world. Never put off that till to-morrow, which you can as well do to-day. Do every thing in order and without confusion, and let the same regularity appear as well in your cloaths, furniture, books, and the minutest disposition of your papers, as in your most considerable affairs. Govern your expences by the bulk of your fortune, and as much as the latter will permit, you may deny yourself nothing in reason; but take care how you indulge to superfluities, lest they insensibly bring you to the want of necessaries.

Although the necessity of cloathing one's self be one of the first consequences of sin, yet there are too many who fail not to make it the principal subject of their vanity, and the most important concern of their lives. Cloaths were intended only to keep us warm and dry, and for that reason ought not to be appropriated to any other purpose; but some there are who use them more to indulge the levity of a vicious and exorbitant fancy, than as coverings from the inclemency of the weather. This weakness

ness reigns in both sexes; and although it is more tolerable in one sex than the other, it is much more blame-worthy in men than in women, because the far greater part of the latter make their merit partly to consist in these exterior marks of taste; therefore it ought not to be wonder'd at that women value themselves so much for the diversity of their attire, the delicacy of their ornaments, and magnificence of their dress, as they make up so great a part of their personal accomplishments. But *men*, who make a profession of being more rational, ought rather to despise, as unworthy and mean, these trifling ways of rendering themselves *conspicuous*, and endeavour to distinguish themselves by the eminence of their virtues, and good qualifications; which is what I would advise you to do, my Son, as it is an ambition of the right sort, and not only highly laudable, but expected from our sex. This, however, may not hinder you from *dressing* according to the rank or station of life you are in, and as the fortune you have in the world will permit; which if you do with prudence, your garb will always be in a just mediocrity, that will render you smart without foppery, decent without

luxury, and neat without effeminacy. Never be either the first or last in the fashion ; the too great eagerness to follow it will make you ridiculous, and too severe an opposition will favour of the fantastic : Equally avoid both extremes, and by keeping yourself in a proper medium, the world will be ready to praise your modesty, rather than condemn your vanity. Chuse rather to be esteemed for your inward talents, than your outward dress ; in a word, be more anxious of embellishing your mind with good qualities, than your body with fine cloaths.

Whether you speak or write, endeavour in both to be well understood ; use the strongest arguments, with the fewest words : But whatever *talent* you may have either from art or nature to express yourself agreeably, be sure when you are in company to give a suitable attention to others ; so will you be able to make a fit reply, and therein stand a chance both to please and persuade : For remember, conversation is not like a monarchical state, where only one usurps the right of speaking ; it is rather a republican, where all those who compose it have the free liberty of talking in their turns whatever they think fit.

Secrecy is the soul of resolution and design; it is that only, on which success commonly depends. Many things that one would wish to engage in, the more importance they are of, the greater should be the care to conceal them. Take heed, my Son, when once you form a resolution, how trifling soever it be, that no one perceive it; without which caution, you may have reason to fear the same mischance may happen to you, as we often see to mines, where all terminates in smoke if they have ever so little vent.

Avoid *idleness*; it is a kind of spiritual paralysis or mental palsy, and is the more dangerous as it rarely ends without producing some disorder. Man was made for action, it is therefore necessary he should be constantly employ'd; for if he is not doing some good, he will infallibly be led into some evil. *Idleness* is like standing waters; the one produces venomous creatures noxious to the body, and the other infectious vices that taint the mind.

There are many people who are very eager to know what is doing at other houses, whilst they are entirely ignorant of the greatest part of what passes

at their own. This curiosity has always appeared to me base, mean, and unworthy any civil and well-meaning person: Avoid it then, my Son, and to that end consider, that he whose affairs you would so fain pry into is either your friend, or he is not; if he is not, what satisfaction can you have or expect by knowing his circumstances? if he is, why would you chuse to dive into a secret, which his silence shews he would willingly keep from you?

It is only for Kings to say, *Qui nescit dissimulare, nescit imperare*; that is, "He who knows not how to dissemble, knows not how to reign." *Dissimulation*, which may sometimes be a *virtue* in sovereigns, is always a *vice* among private persons; not but that there may be circumstances, wherein it is prudent not to divulge all one knows; but on those occasions, my Son, carry yourself in so reserved a manner, that what you shall say may not give occasion to challenge your prudence, and what you conceal may not make you suspected of art and disguise.

If you should happen to be in the company of persons altogether unknown to you, avoid the vulgar error of judging their

their merit by the richness of their dress, or the politeness of their discourse: Nothing is more dubious, since our own experience teaches us, that it is not those men who wear the best cloaths that have the most honour, nor are the honestest men always the most eloquent, but very often the contrary. The pomp of dress is a sort of dumb eloquence, which succeeds well enough with the giddy and thoughtless part of mankind; whilst the facility of expressing one's self fluently is often a false ornament of the tongue, that serves only to lead away the ignorant and unwary.

Avoid both these artifices, my Son, with the greatest caution; impose it as a law on your judgment, never to decide any thing you do not fully understand, or of the truth of which you have not a clear and satisfactory conviction in your own mind; and always endeavour to penetrate beyond exteriors, before you venture to pronounce either well or ill of any man.

Flattery is to the mind what poison is to the body, with this difference however, that all the world hates poison, but every one loves flattery. The strong passion one has for it, is a sort of leprosy

that has infected the whole earth : It goes from the court to the city, thence to the village, and is to be found even in the shepherd's cot, as well as in the king's palace, though it certainly reigns with greater pomp and splendor in this last place, than amongst the common people ; but it tends only to produce more fatal and pernicious effects in proportion to the power of those personages amongst whom it is practised. *Prosperity* is the parent of flattery, and *interest* the chief object of it.

It is for this reason, that there is much more adulation amongst sovereigns than private persons, who however are not without their flatterers, the meanest wretch amongst us having one at least, that accompanies him all his life-time, and which contracts so great an intimacy with him, that he is insensibly exposed to a number of strange and fulsome praises. Be not at a loss, my Son, to guess who or what this is ; it is no other than *self-love* : It is this which is the patronizer of all our errors, it is this which corrupts the purity of our judgment, which obscures the light of our minds, that perverts our integrity, and in short disguises truth so much, that we scarce know it again.

again. My Son, let the just portrait I have given you, of the ill effects which this domestic and inbred flatterer generally produces, make you both distrust and despise it; and with regard to other flatterers, conceal yourself from their designs, and suffer not yourself to be deceived by those poisonous sweets which they constantly employ to gloss over the way to your heart.

There is another circumstance I would mention to you, my Son, which is equally delicate, important, and difficult, and upon which I thought it indispensably necessary to say something, that you might not have occasion to reproach my silence on whatever I should think tended to your instruction; and that is, concerning how you ought to behave upon certain troublesome and unforeseen occasions, wherein you may be obliged to declare for some one party or other, I mean in an election. This article might require a long discussion, if I were to treat of it in its full extent; indeed it would take up a volume much larger than this I intend for you; but as that would frustrate my design, which is rather to make you an honest than a learned man, let it suffice to lay before you these

these two or three following rules for your government. Accidents of this nature are either public or private; but of whatever kind they be, you will do well not to concern yourself at all about them if you can avoid it. Sit quiet, if possible, on these occasions, at least till you can be happy enough to contribute to the happiness of others; but if you cannot remain neuter, and an absolute necessity should oblige you to a choice, and you must declare for one of the parties, I could wish, my Son, you would take my counsel. If the affair be of a public nature, as where the interest of the Prince is concerned, join, without hesitation, those who will act for him: It is preserving God's right, to defend the lawful authority of Kings, who are his representatives on earth; and the Holy Spirit includes the interests of those who govern, with the interests of him who appointed them governors; for it is written, that *he who resisteth authority resisteth God.* Consider, it is better to die for one's Prince, than to usurp either his power or his place. Follow your duty without consulting your interest on these occasions; venture every thing in your power, and chiefly if there be any appearance

pearance that what you could do might produce any thing advantageous to the common cause. But if, on the other hand, the affair in question should be of a private nature, before you declare, examine with caution, and without prejudice, which of the parties is the most worthy your regard. You will easily discover who, because it must undoubtedly be he whose suffrages consist of the greatest number of honest sensible men: Fix upon him for your choice, and having so done support him with moderation; *i. e.* without being too eagerly concern'd for his success, or putting yourself in too great a ferment for the issue of it. Above all things avoid acts of violence and harsh proceedings; favour no party where disorders, insolences, and injustice, are committed to maintain an election; on the contrary, endeavour as much as you can to abate the violent transports of passionate minds, to calm their heat, and reduce them to a moderate disposition; by which means you will prevent the evils which the ill consequences of such divisions must inevitably occasion between opposite parties. I know, my Son, that you are not, either by birth or merit, of consequence enough to give weight to any

any party at present; but as there are some occasions, according to our situations in life, wherein we must absolutely declare ourselves, even against our wills, I therefore thought whenever these should occur to you, my remarks on this head might not be unuseful.

One of the most sensible and rational pleasures we can possibly enjoy in this life, is without doubt that of being esteemed by our acquaintance: It is this esteem, properly grounded, that produces the three sorts of good we so much prize in civil society, and which are couched under the names of the *honest*, the *delectable*, and the *useful*. Our neighbour's approbation is certainly an honest and delightful good; nor is it a less useful and beneficial one, especially amongst persons in business as you are, since it is from thence that merchants are known to repose such mutual confidence in, and are so ready to trust, each other, even almost all they have, which is commonly called *giving credit*. Place yourself, my Son, in a condition to deserve this confidence, since it ought to be a mark of your probity; but take care not to be too free with it. You cannot be too cautious on this head, for credit is generally disad-

disadvantageous to those who use it too liberally, and destroys sooner or later all who make trial of it too often. If therefore you value your own repose, if peace and tranquillity of mind be dear to you, have as little to do with it as possible; to which end, undertake no more business than you can well manage and go thro' with upon your own bottom. I very well foresee, my Son, that this may not perhaps be the readiest way to acquire a large fortune in a little time; but though it is slow, it is sure; and besides that the richest people are not always the happiest, there is this thing to be considered, that you will not be exposed so often to the risques and hazards that inevitably attend large undertakings, and you will, in all probability, enjoy a moderate fortune with much greater tranquillity; which is what I think should be chiefly regarded in all our actions. Amongst the *Turks* it is very seldom that the son occupies his father's post in a public employ. *Vanity* produces the same effect among us as to private employments; for it seldom happens that the children of parents, whom it has pleased God to bless with an ample fortune, content themselves with following the business by which they acquired it.

it. Take heed, my Son, not to be govern'd too much by this sort of ambition; and whether the wealth that I have been able to obtain for you by the blessing of God, or whether that which you hereafter may acquire from his bounty, be apt to make you entertain such sentiments, be sure you stifle them in the birth, and endeavour to avoid falling into the weakness and vanity of those who think they are wanting to themselves, if they do not upon the acquisition of some new post, strive to lose the very remembrance of their first condition. This is the means by which many considerable families become extinct, and dwindle away from their former condition, that would otherwise do honour to posterity: But you need be under no apprehensions of such consequences, my Son, if you are only careful to keep always within the bounds of moderation. If you are contented with your condition, you will be better beloved by God, and more esteemed by men: Strive then by your conduct rather to honour your profession, than to be honoured by it; and know, that vain-glory always brings hatred and slander upon those who are addicted to it. Be discreet and sincere in all your words,

words, honest and prudent in all your actions, obliging and affable in all your behaviour, and never give the worst turn to what others do or say, at least not till the judgment which you make shall be authorised by public censure.

Be not of a *vindictive* nor revengeful spirit: *Vengeance*, like a serpent, pierces the bosom that contains it. The reasons why you should desire *revenge* are either just, or they are not; if they are not just, you are unjust in your desire; and if they are just, then by seeking to avenge yourself you cease to be just, for you thereby anticipate the judgment of God, who hath said, *Vengeance is mine, &c.*

To avoid *swearing*, which is not only a scandal to all well-bred men, but an abomination to the Lord, never use yourself to it at all, but let your words be barely affirmative or negative, without any farther asseveration; and if you thus make it a constant custom to be always true, the confidence that every one will repose in you will be a compliment to your *veracity*, which will make it unnecessary for you to confirm it by an oath.

There is hardly a vice in society more vile, and at the same time more common, than *ingratitude*. This is the ge-

H neral

neral opinion and universal complaint of all men; and yet if every one who makes this complaint were exempt from it, perhaps scarce any body at all would be found guilty. It may be stiled the child of *generosity*, but such an one as very much degenerates from, and in no wise answers to, the good qualities of its parent; for it is no sooner born, than it is carried away and nursed by avarice and baseness, who by the infection of their milk, *i. e.* the bad morals they supply it with, corrupt all the good inclinations it had at its birth. Endeavour, my Son, not to have any fellowship with this vice, lest it should also contaminate your principles by a communication of its baseness.

The *Ancients*, by a particular mystery well understood amongst themselves, limited the *Graces* to the number *three*, to teach us, that, if one had received a benefit of the other, the third ought to return it. Do you also make this a law and an indispensable duty, that is to say, never to be wanting in your acknowledgments for the favours you receive, and prevent as much as possible those of others by the earliness of your *beneficence* towards them.

If

If my concern for you has any weight, and if your peace and tranquillity be dear to yourself, I charge you on your duty, to be exceeding cautious of ever becoming bail or security for any man, at any time, or on any account whatsoever. If your friend has need of you, serve him with both your purse and advice, as far as you are able; he can expect no more: But preserve your own liberty, without risking it for another. If you would assuage the grief, or redress the wants, of a man that is dear to you, and have the means to accomplish it, do it directly; but if you have not, why would you oblige yourself for a time, to do that which perhaps may then be still less in your power? Never engage your faith for another's *debt*, lest you be forced to discharge it for yourself: It is in a manner throwing your wealth away, to be bound voluntarily for another person: Besides, it is bad policy, as it is the only way to lose your peace, your money, and your friend, all at once.

Hitherto, my Son, I have contented myself with barely exhorting you to the observance of what I have laid down; but I think it my duty here, to make use of all my authority as a parent, to en-

force the practice of it; and therefore absolutely enjoin you never to enter into any engagement of this sort with any one. See that you transgres not my commands, as you value my blessing, and would not expose yourself to the punishment due to your disobedience. I am very well convinced, that although this advice may seem grievous to others, it is however very serviceable and proper for you, since it is confirmed by no less than a great King and the wisest man of his time, who in the 22^d chapter of the *Proverbs* says, “*Be not thou one of them that strike hands, or of them that are sureties for debts: If thou hast nothing to pay, who shall binder his taking thy bed from under thee?*” It is from his sentiments, my Son, that I think I can justify the severity, and perhaps the inhumanity, that may be imputed to me, for having so rigorously and strictly prohibited your entering into any sort of bail or surety.

You part from me, my Son, sufficiently instructed in the *truths* of our religion; and I flatter myself, that as you are capable, so you will always be ready to give an answer to every man that asketh you a reason of the hope that is in you. See that you do it upon every occasion

casion that shall offer, according to the exhortation of St. Peter, that is to say, with meekness and fear; but then again, according to that of St. Paul, avoid entering into controversies, for they tend rather to provoke than persuade, because the desire of victory, or the fear of being vanquished, in an argument, often hurries the most sedate person to peevishness, and sometimes to dangerous extremes, so that charity always suffers, and the truth is seldom or never cleared up. One may here say of controversies what the apostle formerly did of fables and genealogies without number, that they rather beget vain and curious questions, than tend to our edification and the glory of God.

Faith is the foundation, *charity* is the perfection, and *hope* the crown, of all Christian virtues: The first has only God for its object, the second our neighbour, and the third ourselves. It is because charity teaches us all the duties of life, both spiritual and temporal, that the holy apostle St. Paul prefers it to the other two, when he says, that *faith, hope, and charity subsist in the world, but the greatest of these is charity*. God himself is *charity*, and *he who dwelleth in charity*

dwelletb in God, and be in him. Other virtues emanate from him to us, but this renders us in some degree like unto him; since charity is one of his principal attributes, and the inexhaustible fountain of all the favours he bestows upon man, insomuch that whenever you are charitable, you thereby imitate one of the ordinary actions of God's munificence, he whose *mercy is over all his works*, who never with-holds any good thing from us, how unworthy soever we be: Go thou and do likewise, *especially to the household of faith.* — But that this last expression may not however furnish you with a pretence for with-holding your charity from those who are not of the same communion with you, remember that all mankind are your brethren in God the father of us all; and this consideration ought to engage you to succour them in their need, to comfort them in their afflictions, and to administer to them in the time of their distress; above all, to proportion, as much as possible, the readiness and importance of your assistance, to the extremity and greatness of their necessities; which is the only means of drawing down the favour of heaven upon your soul, upon your *body*, and upon your lawful affairs.

affairs. "He who gives to the poor lends
" to the Lord, and that which he hath
" given will be pay him again; but whoso
" shutteth his ear to the cry of the indi-
" gent, he also shall cry in his turn, and
" shall not be regarded," saith Solomon.
You see by this, my Son, the ordinary
fruits of charity. Let not any motives
of sordid interest induce you to be cha-
ritable, because this virtue would then
lose all its merit by the bad object in
view; and you may in vain wait the hap-
py effects of it, if ever you once pre-
sume to make a commerce of this sort
with your God.

It is in *charity* that all the Christian
virtues center, and it is *that*, which in-
duces me to say thus much of its divine
quality, with which I finish this chapter,
containing the instructions I have laid
down for your personal duty and deport-
ment in life; after which it now remains
that I say a word or two

Of CIVIL OBLIGATIONS.

Hitherto, my Son, I have shewn you the duty you owe to God, and to yourself for his sake ; seeing that *in him we live, and move, and have our being* ; and from him all our thoughts, words, and actions spring, as from their proper center ; it is now time that I also lay before you the obligations you owe to mankind, with whom you are bound and linked together by the laws of civil society. You are to know that you are not made only for yourself, but to be aiding and assisting to your neighbour : Dens and forests are habitations for wild beasts, but cities and towns for men, who compose communities, and are bound together in trade and commerce by one common interest.

The love of solitude is no ways natural to man, for that were to oppose the design of his creator, who has placed him in the world only for *society*, and endued him with *reason* that he might be serviceable to it ; he has many excellent virtues which he cannot exercise nor put in practice as he ought but with his fellow creatures, and that in commerce with each other : It is in this intercourse that
you

you are to act with the utmost prudence and simplicity, to be wise as serpents, and harmless as doves, to be just and sincere in all your dealings, and always have before your eyes this first and excellent law of nature, *to do unto others as you would they should do unto you.* This law, my Son, is not only dictated by nature, and universally received by all nations upon the earth, even the most barbarous, but God himself has been pleased to make it a part of his law, by commanding us to love our neighbours as ourselves. There is such an union or relation between the obligations we owe to ourselves, and those we owe to others, that in treating of these duties, I have scarce any thing left to say concerning the latter: I will not however omit some few remarks upon this subject, which may be neither unuseful nor unprofitable, if you will but put them in practice.

Observe, my Son, God has not only commanded you to love your neighbour, but to love him as yourself, that is, with all the tenderness and affection you are capable of: This obligation, as you see, is of vast extent, but the goodness and love of God towards us extends much farther; indeed, so very far, that he is pleased to dispense with a great part of his rights and privileges

leges in our favour; for though he hath very justly demanded all our affection entire to himself, yet hath he relinquished his claim, and thereby released us as it were of our engagements towards him in this respect, willing that we might have for one another, a part of the whole love which he had engrossed to himself: Herein he ceases to be jealous; he who hath so often taken that appellation upon him, and thro' an excess of love which he bears towards us, far from being displeased with a division of our affection he absolutely commands it, and is pleased to suffer rivals on this occasion for our good.

This goodness, which is as infinite as the being from whence it proceeds, is not to be found in man but in a very low degree, for it is observable that among these three sorts of *affections* which the law of God prescribes to us, *i. e.* our duty to him, our neighbour and ourselves, we bestow the greatest part of our time upon *self*, and have scarce any affection left either for *God* or our *bretbren*; thus, by an excess of that over-weaning love we bear to ourselves, we are wanting in that we owe to *God* and our neighbour, which renders us vile imitators of devils in

in this world, and will make us companions of their pains in the next. Avoid, my Son, such a dangerous resemblance as much as possible, which yet cannot be done, unless you love others as much as you would they should love you: This *love* is a relative duty, to which you ought to adhere, as well for the interests as comforts of life; for that law which commands our love enjoins service, honour, and esteem; and in short, all those obliging condescensions which a generous heart never fails to inspire towards those who are dear to it.

My Son, remember all mankind indiscriminately ought to be dear to you, as brethren, under one common parent; he, who lives the very next door to you, is no more your neighbour in this view, than he who lives at the farthest part of the kingdom.

Do good offices, therefore, to all, let slip no opportunity to serve any one, and add to the favours you bestow an obliging manner of bestowing them, which will greatly enhance their intrinsic value; and the greater stranger the person is who desires a favour of you, so much the more is he intitled to your complaisance, so that if you are not in a condition to oblige

lige him, at least dismiss him kindly and speedily, and do not add insult to that chagrin which your refusal may have caused in his mind, by accosting him with any harsh upbraiding or poignant expressions; on the contrary, endeavour to lessen his trouble and sooth his disappointment, by testifying the concern you are in for not being able to serve him. This conduct will not only gain you his particular affection, but also recommend you to the esteem of every body else; especially if you add to it those other good qualities, for which you are so conspicuous; and this you cannot by any means dispense with, if you would faithfully discharge the obligations you owe to your neighbour; to which purpose I shall lay down the following particulars for your observation.

The *great folks*, or people of the first rank, are to us what a lighted candle is to a moth; we cannot approach too near them, without the risque of burning ourselves: There is perhaps nothing so striking as the pomp, the shining ornaments and grandeur of all that passes among them, nor so deceiving as the luxury and splendour with which they are surrounded: Take heed, my Son, that you be not

too

too much dazzled with it ; and whether this grandeur, to which they are thus exalted, comes from their *birth* or *fortune*, it matters not ; all that behoves you is to let nothing but their virtue, and personal merit, govern the sentiments of veneration and respect you may think due to them. Among many reasons that induce me to give you this caution, observe these in particular : First, reflect often in your mind, that although among the *Great* there are many whose inclinations and conduct perfectly correspond to the dignity of their character, yet the number is much larger of those who derogate from it ; for the greatest part of them have this in common with the trees of the forest, that they often afford shade, but very seldom fruit, unless it be such as those bear which grow round the lake *Asphaltites*, which are said to accommodate travellers with apples very beautiful on the outside, but within are nothing but rottenness and corruption. Most of these great folks lure and beguile us in the same manner, attracting us by their grand appearance, engaging us by their fair promises, and that by an excess of civility, with which we suffer ourselves to be overcome, without being able to un-

I deceive.

deceive ourselves, till, by sorrowful experience from our necessities, we at last discover the little reason we had to depend on the hopes they so liberally gave us of their assistance. I would have you farther consider, that although you should be fortunate enough to get into the good graces of a great man, which will scarce ever happen in an age if his own interest does not dispose him to it, it will not be long before you will discover his friendship to partake, not only of the false lustre, but of the real brittleness of glass; for the slightest fault is commonly sufficient with such a one to efface the memory of the most signal services. Wherefore if you take my counsel, you will not be very fond of going nigh such persons, unless some indispensable duty on your side obliges you to it.

In the mean time behave with great respect to your *superiors*, with deference and regard to your *equals*, and with great kindness and condescension to your *inferiors*. Speak ill of no man, and less in his absence than his presence, since nothing is more unworthy a man of honour, and at the same time more dangerous, than backbiting; because, so far from preserving peace with others, which ought

ought to be your principal view in society, you will embroil yourself with all the world. If he with whom you converse has some failings, that have reached only your particular knowledge, instead of publishing endeavour to stifle them, and do your utmost to cure him of his vice.

One of the greatest services we can do our neighbour who is in fault, is to be so far his friend as to endeavour to set him right, by shewing him the irregularity of his conduct; and he who does not this like a true friend, has the heart of an enemy, or at least of one wholly unconcerned and indifferent about his welfare. There ought however to be great caution used in the manner of doing it, to make it succeed: Correction, or reproof, is a kind of remedy usually employ'd to cure the mind of these maladies; but on these occasions we should imitate the skill and judgment of physicians, whose care is to mix the natural bitter of the medicine with some sort of sweet to make it go down. *Prudence*, and the knowledge of the temper of him to whom you give your advice, ought always to govern you in this respect, that the good effects of your remonstrance

may not be lost on him; otherwise he will be furnish'd with a pretence to regard you with disgust, and be rather provoked than profited by your admonition.

You will expose yourself to ridicule, if you are guilty of the same fault which you blame in another; for by reproving him you reproach yourself, and will pass in the world's opinion rather for an imprudent *censurer* than a sincere friend. Take heed, my Son, and in this case be sure you heal yourself first, before you think of curing another.

Avoid the baseness of a *tale-bearer*; despise those who please themselves with raising bad or idle reports of another, and listen not to those who would make you believe them. Remember, if you raise the report yourself, you give your neighbour an occasion to break with you; and if you listen to it from others, you seek occasion to break with him.

Praise not to excess those whom you talk of, especially in their presence, how worthy and deserving soever they be: You will appear as a flatterer even in their eyes, and the profusion of your praises will render them suspected, and make others think that you employ these fine

fine elogiums rather to display the brightness of your parts in the manner of expressing them, than to exalt the dignity of that merit you so much extol and applaud.

Complaisance is the soul of society; he who has none is a burden to all the world, he who has too much is a burden to himself; but that man who has the address to use it properly, may venture to flatter himself with pleasing every body. It ought, however, to be govern'd by reason; for great care should be taken not to stoop to meanness, and especially not to carry it to a crime. *Obstinacy*, or too tenacious a regard for one's own opinion, is a great enemy to complaisance, as well as to good sense. It is impossible that a stubborn and opinionated person should be willing to yield up any thing in favour of another; and hence it is that he commonly has the misfortune to displease every body, and at last becomes insupportable to himself. Endeavour then to be complaisant with *prudence*, and firm in your sentiments with the strictest regard to *justice* and *truth*.

Never rally any one, if you would not expose yourself to be rallied in your turn, and perhaps make an enemy of your

friend for the sake of a *joke*: Not but that an honest and well-meant piece of rillery may be an agreeable means of enlivening conversation; but great caution should be used as to person, time, and place; for it often happens that the ill choice and application of either occasions such disgust, as threatens destruction to the firmest friendship; for one seldom meets with any number of smart repertees in rallery, but amongst them there escapes some stinging and poignant reflection, which had much better been omitted than expressed.

Never defer to another time the giving your reasons to whosoever asks you concerning any business which he may have transacted with you, when it can as well be done directly on the spot. Be punctual to all, and in every thing you do, but particularly in that of paying your debts. There is nothing more unworthy a man of honour, especially a merchant, than to suffer himself to be dunn'd. Take your measures so well, that your creditors presence may not be disagreeable to you; and be always in a condition rather to press them to take their demands, than reduce them to the necessity of asking; but do not, however, exact with the same rigour

rigour what is due from others to you. This severity, which knows not what it is to forgive, is not only contrary to the spirit of true religion, but also to that humane condescension which we ought to have towards each other. Account often with those whom you deal with, if you would either preserve their friendship, or avoid a train of insuperable difficulties, and loss of time, in endless contests and vexatious law-suits.

Make not a jest of another's deformity, but rather thank God it is not your own; for whatever bodily defect another may have, it is the only reason in this case why you should be thankful for the seeming partiality of Providence in your favour; because it is from his goodness and mercy that you enjoy all those personal advantages wherein he is deficient; and if you have received them *gratis*, *wby glory ye as if ye had not received them?* He to whom much is given, of him much will be required. The prerogative that you have over this deformed person should therefore engage you to a greater degree of compassion towards him, and to a more perfect obedience and acknowledgment to almighty God.

I shall

I shall now, my Son, introduce to you a new kind of neighbour; which is no less than your own domestic servant. Do not imagine that this character exempts you from all sorts of duties or obligations towards him. He owes you his services by his engagement, no doubt; but for a superior reason, besides his wages that you have promised to pay, you owe him other things which you cannot in honour or justice refuse him. It is not his maintenance that I mean; it is the kindness and indulgence that you ought to shew towards him, which, qualifying the disgust or uneasiness his ill fortune causes in his mind, of being always under command, makes him serve you willingly and chearfully. If you are desirous that this should be his care, do you, my Son, on your side, endeavour to confine the right and authority which the title of *master* gives you over him, within the bounds which Christianity prescribes; that is to say, consider him as your brother in God, treat him as such, and doubt not, how condescending soever this may seem to be, but at last your conduct will awaken his insensibility, so as to render him full of acknowledgment. Forbear, as St. Paul says, *threats*, and much

much more *blows*; and although he should give you just occasion for both, yet spare him; hearken not to the reasons that would accuse, but to those that would excuse his miscarriage, and cause him to have reason rather to praise your moderation, than condemn your rigour.

Seneca says, that in order to induce servants to devote themselves entirely to one, it is best to live with them in sweet harmony and familiarity. Try this advice, and if yours do not by that means acquit themselves properly of the duty they owe you, after you have thus amply discharged yours towards them, gently withdraw your indulgence from them, as not being worthy of it.

I do not know, my Son, whether I have forgot any thing considerable concerning your duty to your neighbour; but whatever it be, I flatter myself with this hope, that whenever you practise what I have already said upon this subject, he will have no reason to complain of you, as you would of me, if before finishing these instructions, which I have drawn up for your conduct in life, I did not inform you that there is nothing that can more facilitate the practice of them, than a serious and frequent meditation upon

upon *death*. I must confess, my Son, that of all the dreadful things that can be thought on, this is the most terrible, and is more likely to hurry us into despair, than to inspire us with the love of virtue and piety, especially if we only regard it with our bodily eyes, to which it appears clad with all the doleful attire with which the transgression of the first man has invested it, and which he has transferred on all his descendants after him. The Holy Spirit agrees in this point with Philosophy, calling it the *King of Terrors*; but he is not so formidable to those who discern him spiritually, *i. e.* who see him with the eyes of *faith*. This divine virtue, which is the proper characteristic of true Christians, beholds him vanquished, disarmed, and subdued, by the second *Adam*; and sent to them as an agreeable messenger, to open the prison of this mortal body, and let the *soul* loose, to enjoy the glorious liberty of the sons of God.

True it is, that in the state of imperfection we are now in, it is very difficult, how firm soever our faith be, to resist the first impressions of fear which the thoughts of *death* occasion, even in the best and most regenerate of us all: But when

when once you are able to conquer this weakness, and make the contemplation of death habitual to you, besides that it furnishes abundant matter of joy and comfort, it becomes as it were another nature ; and instead of the vicious and corrupt inclinations that are so incident to our carnal birth, it inspires virtuous and pious sentiments, which are the certain marks, as well as happy effects, of a spiritual regeneration.

Beware, my Son, of procrastinating this necessary contemplation, *i. e.* of delaying or shifting it off to another time, under pretence of your youth; a glass that is but just made is as frail and liable to be broke, as one of a longer standing, and a new vessel just off the stocks is as liable to be wreck'd or stranded, as the oldest ship in the navy ; and how know you whether *that* very instant in which you are so busily employed in driving away the thoughts of death, may not be the time that God has fixed for the end of your day's? For ever since *sin* has put the clock of life out of order, the voice of Providence may at all hours call us to judgment, without any previous notice at all.

Since then, the matter before us is of such vast importance, and of so certain

an

an uncertainty, as I may say, it behoves us to be always upon our guard, to have our loins girt, and our lamps burning continually in our hands, and as it is in the Evangelists, “*Watch and pray, for ye know not at what hour the Lord cometh.*” “*Repent one hour before death,*” is a precept of the Rabbies, insinuating thereby, that, as there is no hour of your life which may not be that of your death, you should let slip none in which you do not repent of your sins.

My Son, live as you would wish to have done when you come to die, i.e. soberly, justly, and religiously; which will not only have reference to the three blessings that I have wished you at the beginning of this treatise, viz. upon your soul, your person, and affairs; but will also be a certain proof, that you have faithfully acquitted yourself of the three duties I have herein prescribed, viz. to God, your neighbour, and yourself; since it is evident you cannot live religiously without rendering God his due; nor justly without paying others what you owe them, nor soberly without observing that duty of temperance which you owe to yourself.

May the father of all mercies, of his infinite goodness, dispose you to the accomplishment of these duties, and make you a good *Christian*, a useful *citizen*, and an *honest man*; for his *glory*, your neighbours *good*, and your own *salvation*.

If I had loved you less, my Son, I might have contented myself with barely informing you by word of mouth, concerning what I thought necessary for your conduct in life, and even then I should have acquitted myself as a good father; but I could not set bounds to the tenderness I have for you; it is that which induced me to commit these instructions to writing. I thought in the beginning they would have been very short, but the great variety of circumstances and number of subjects that I have been obliged to treat of, has spun it out to a length I did not foresee. Accept it then as a mark of my affection, and where it happens that I am carried through any part of my discourse beyond the ordinary lights of my profession, attribute the cause of it to the effect of my natural affection for you, which operates like to that which suddenly loosed the tongue of *Atys*, the king of *Lydia's* son, who being

born dumb never spoke but upon a certain emergency; and that was, when he cry'd out to a soldier who had his hand lifted up ready to plunge a poignard in his father's bosom, which both surprised and prevented the assassin from striking the fatal blow: In like manner I, seeing you are upon your departure, my Son, and fearing that there are dangerous enemies abroad, enemies that may destroy your soul; such as your *passions*, your *inclinations*, and *Satan* himself, who is continually going about, seeking to devour you; fearing, I say, these enemies so very formidable and near to you, I have not spared to cry out, having carried myself beyond my usual strength, in my endeavours to ward off the blow and deprecate the evil that threatens you, in order to save you from their fatal attempts.

My exceeding tenderness for you in this respect has the same effect on me now, as the like excess of love formerly had on the above *Atys* for his father *Cræsus*, in the story before us; and may God grant, that in consequence of this affection, and from the use you ought to make of my instructions, I may have the singular comfort and satisfaction of having given you life twice; that is, not only

only by contributing my part in bringing you into the world, but by saving your soul from the common enemy of mankind, by thus exalting my voice of counsel and caution, which cries aloud for your safety, and will certainly prevent him from hurting you, provided you listen to it with due attention. My Son, let your salvation in heaven, your tranquillity on earth, the satisfaction of your father who loves you entirely, and who thinks you love him the same; I intreat you let these great motives induce you to read my instructions often over, they are drawn from the fountain of living waters, the word of God, sufficient of itself to teach us what we ought to do and believe: But in order to give you a greater relish for these truths if possible, I have been at the pains of extracting for your use the pith and marrow of this long discourse, which I have reduced into the following hundred maxims, in order to render them more familiar to your mind. You will do well to peruse them often, that you may the better comprehend their importance, and put them in practice; and be assured, my Son, if you do, you can receive nothing from your father of

more real value to you, than these *Moral Instructions.*

God preserve you, my good Son, and make your voyage prosperous, and return you safe back again to me, with an improvement of fortune and manners, that you may be a comfort to your father and an ornament to society; to this end may the same blessed angel which accompanied the Patriarch *Jacob* guide your steps, and keep you safe from all danger; and above all, may the *fear of God* be the star to direct all your actions, and the center to which all your affections may tend; may it be the only object of your meditation; which will not only redouble the ardency of my love for you, but I shall at last have the comfort of saying to God, every time I offer you up to him in my prayers, *Bebold me Lord, and the child whom thou hast given me.*

General



General Maxims:

BOTH
CHRISTIAN and MORAL.

I.

BE devout without affectation, and cautious of appearing so where you are not, least you run into *hypocrisy*, which being an offence immediately against God, is a kind of sacrilege.

2.

He who endeavours to put on a disguise before God, labours only to cheat himself.

3.

To pray to God without attention is to petition him without hope.

4.

He who prefers the pleasures of his body, to the salvation of his soul, is like to him who leaves a man to drown, while he is running after his hat.

5.

If you are not more careful to adorn your mind with good qualities, than to deck your body with fine apparel, you are worshiping an idol, and forsaking God.

6.

He who is pleased with his sins, makes his pleasures his own executioner.

7.

An habitual sin is like a snake, that wounds the bosom which nourisheth it.

8.

He who goes languidly to the practice of good works, runs swiftly in the road to destruction.

9.

If you would that God should hear your petitions, listen to those of the necessitous.

10.

Who thinks it a pain to reflect upon death, will begin to despair when he sees him approach.

11.

There is no better school for a good life, than the frequent contemplation of a holy death.

12.

Serious thoughts on eternity, is improvement

provement of time, and in a great measure sweetens the bitters of death.

13.

He is not truly convinced of the importance of his salvation, who lives in any known sin of which he defers the repentance.

14.

He who passeth away life without true devotion, knows not how to end it without despair.

15.

If you listen not to God's voice in prosperity, in time of adversity he will not hear yours.

16.

He who fears not God in his life-time, may dread his judgments at his death.

17.

Be officious to all, familiar with few, and intimate but with one.

18.

He who takes a pleasure in the company of the wicked, will be in pain in presence of the just.

19.

He who confides in himself without knowledge, runs the risque of repenting with reason.

He

20.

He who begins an affair without judgment, ought not to be surprised if it ends unsuccessful.

21.

That which you undertake above your abilities cannot but produce effects below your expectations.

22.

He who shrinks beneath a glorious enterprise, from the mere knowledge of its difficulties, knows not the price of *fame*, nor deserves the honour of it.

23.

If precipitation in a design, and a languid execution of it, produce favourable success, it's only by accident.

24.

If you make work a pain, you will think duty a punishment.

25.

He who in a low station forms designs too high for his rank, is like one who, with wax wings, would approach too near the sun.

26.

He who falls low to be exalted too high, has nought to blame but his own extravagance.

Those

27.

Those who testify too great a concern for trifles, declare themselves incapable of large undertakings.

28.

When *justice* directs in pursuit of profit, *tranquillity* always attends the enjoyment.

29.

Who regards with envy the wealth of another, renders himself unworthy his own.

30.

The *soul* is given to man for action, and those who by sloth keep it unemployed, manifestly shew that it is in their bodies no more than one grain of salt to keep the whole from corruption.

31.

Pride is a swelling of the mind, that corrupts the good qualities of those who are tainted with it, like the wind in the stomach, which alters the good disposition and habit of the body.

32.

Altho' *choler* is but a short madness, its malignant effects are of long duration.

Avoid

33.

Avoid too hearty a meal, if you fear a lingring illness.

34.

Who ruins his health by the excess of his follies, does wrong to complain of the bulk of his pains.

35.

A skilful cook is worse during health, than an ignorant physician in the time of sickness.

36.

An honest sobriety and moderate labour are the best physicians the world can produce.

37.

The fumes of *wine* trouble the *brain*, and those of *vanity* affect the *mind*, but those of *love* intoxicate both.

38.

He who fills his heart with the love of women, changes a sanctuary destined for the Holy Spirit into a temple dedicated to idols, the worship whereof leads to destruction.

39.

The divine love holds up its torch to enlighten us, but profane love his to dazzle and deceive.

40.

Human love cannot be too much restrained, but if the divine love were limited it would be defective.

41.

Love is represented to us naked, not only to shew its shameless deportment, but also to teach us that it commonly reduces to their last shift those who follow its pleasures too close.

42.

The avaritious man spares the necessaries of life from himself, to furnish superfluities for others who hate him.

43.

Those who consult only their own ends in all they do, have blindness for their guide, which leads them to as many slips as steps they take.

44.

He who indulges too much to his pleasures, robs himself of the means of supplying his wants.

45.

By prostituting your judgment to the vanities of life, you burn yourself with the torch that is given to light you.

46.

Who consults not reason in the choice
of

of his pleasures, ought not to expect any help in his pains.

47.

Who gives himself up to be governed by his passions, abandons his freedom to please his slaves.

48.

Too great a desire for superfluities often reduces us to want of necessaries.

49.

He who fills his heart with inordinate desires, leaves no room for true godliness, and changes the character of a christian to that of an idolater.

50.

Since violent passions are the malady of the soul, temperance only should be its physician.

51.

He who loves gaming to great excess, makes it his business to die in poverty.

52.

Profit in gaming, is the *bait* that fortune lays to catch fools.

53.

Those who play to win their losings, add to their loss that of their reason, their time, and very often the remainder of their wealth.

Too

54.

Too much sleep, and an excess of gaming, fill the stomach with crudities and the purse with wind.

55.

Think more than a moment before you speak, and more than two before you promise, least you have occasion to be displeased with too precipitate an engagement.

56.

On many occasions you may refuse to promise without scruple, but there are none, wherein you may dispense with the execution of it, once made.

57.

Never talk about what you don't know, speak little even of what you do, and whether you talk or be silent, let both be done with great circumspection.

58.

Rallery sometimes supports conversation, but oftner causes disputes among friends; which let those who hate quarrels be sure to avoid, as a snare their own wit has contriv'd to destroy their repose.

L

If

59.

If you are not content to bear others failings, you render your own faults quite insupportable.

60.

He who sees with indifference the misfortunes of others, ought not to think it strange, if his own are regarded without compassion.

61..

If you expect civility and honesty as your due from others, first set the example by your conduct towards them.

62.

Throw under your feet the favours you bestow, but those you receive lay up in your heart.

63.

He who forgets the favours done him, renders himself unworthy to enjoy them.

64.

Be not slack in obliging others, if you would have them be forward in serving of you.

65.

If you are not generous enough to prevent your friend's kindness by your own

own beneficence, yet receive not his, without making a return.

66.

A sincere intention, though useless of itself, better pays a good action than a forced acknowledgment.

67.

He who publishes abroad what he has done for another, takes off much of its merit, and vainly shews that his favours are shared between his friend and his pride.

68.

He who gives only with a view to receive, makes *generosity*, which is one of the most laudable qualities in an honest man, the most scandalous traffic in the known world.

69.

If lying and falsehood be made a pleasure, truth and sincerity will become a pain.

70.

He who excuses his fault by a lie, stands condemned for two reasons.

71.

If lying be commonly used by yourself, you'll naturally distrust what is told you by others.

72.

He who uses lying and deceit to gain his neighbour's property, imitates the example of *Satan*, who employed both to make the first man lose his innocence.

73.

The ill application of our wealth in this life, will be a great aggravation of our pain in the next.

74.

He who is not content with a moderate fortune, is at much pains to render it less by his anxious endeavours to make it more.

75.

He who governs his desires by the wants of nature, is satisfied with a little; but he whose wants are ruled by covetousness has no bounds.

76.

Be not anxious to know another's secret, and be very cautious of communicating your own; you are no longer master of it after you have told it to another, and your example justifies his infidelity in telling it to a third.

He

77.

He who makes a parade of his abilities, not only lessens but loses the merit of them by his pride; whereas he who endeavours to hide them, adds new lustre, and renders them more valuable and conspicuous by his exemplary modesty.

78.

As an exceeding high eminence makes a weak head giddy, so doth an extraordinary turn of fortune affect a man of a weak judgment.

79.

One had need of all the assistance of fortitude in the time of adversity, not to be wanting in our duty to ourselves, and of great moderation in prosperity, to acquit ourselves of that which we owe to others.

80.

Prosperity makes us known to others, and *adversity* makes others known to us; the former discovers what we really are, and the latter shews us our real friends.

81.

Those who follow us only for our fortune, are like rapacious vultures, who never come out but to seek their prey.

82.

He who forgetteth his friends in prosperity, deserves to be abandoned in time of adversity.

83.

He who depends too much upon the friendship of the great, will find sooner or later, that he has been labouring to support himself on a broken reed.

84.

God, by his extreme goodness, seems to acknowledge our inconsiderable acts of duty towards him, by his extraordinary favours towards us; while most part of the great folks, who are as Gods upon earth, think they have over-paid our most signal services, by the slightest notice of them.

85.

He who does his utmost to preserve the friendship of the *great*, will find, when he has an occasion for them, that he has taken a vast deal of pains to cultivate a barren soil.

86.

A man's mind full fraught with useful knowledge, which he makes no use of, is

is like a good sword never drawn out of its sheath.

87.

He who counsels others to virtue, shews by his reasons, the great necessity of practising it himself.

88.

He who praises only to please, makes his judgment the dupe of his complaisance.

89.

The readiness we find in ourselves to advise others, is oftner a mark of our presumption than a proof of our friendship.

90.

He who is contented to bewail our troubles with bare pity, when it is in his own power to remove or redress them, shews his heart untouch'd, and affords us nothing but crocodile tears.

91.

In our greatest affliction and grief, our first tears are due to justice, our second to decency, but those which come after have neither reason nor sense in them.

92.

He who weeps only because he thinks it

it expedient, has tender eyes, but a callous heart.

93.

He who employs his authority to do or countenance evil, wounds himself with his own weapon.

94.

Distrust base flatterers and vain babblers, since both of them have the same thing in view, each striving by the force of his art to draw the money out of your purse.

95.

As empirics often poison the body by their nauseous potions, so flatterers poison the mind by their fulsome discourse.

96.

He who makes use of a well-studied argument to persuade to a crime, employs a gilt poignard to pierce the heart.

97.

The infection of a contagious distemper, is not more dangerous to the body, than the poison of bad company is to the mind.

Would

98.

Would you die like a good man, live
as a wicked one could wish to have done
at the hour of his death.

99.

He who, from an excess of complai-
sance, would extricate a friend out of any
trouble, by becoming bail for him, fails
not to bring a greater difficulty on him-
self, which sooner or later will convince
him of his mistake.

100.

He who reads only for information,
and reads many good things without
profiting by them, has his mind no less
deprav'd than the stomach of a sick per-
son, who sits down to a plentiful table
without an appetite.

You may remember, my Son, that in
the beginning of these instructions, I
made use of one of Solomon's Proverbs;
and I shall here quote another, with
which I shall conclude, earnestly intreat-
ing you to pay due attention to both.

" My -

" My Son, forget not my law, but let
 " thine heart keep my commandments: for
 " length of days, and long life, and peace
 " shall they add to thee. So shalt thou
 " find favour, and good understanding in
 " the sight of God and Man." Prov.
 chap. iii. ver. 1, 2, 4.

F I N I S.



